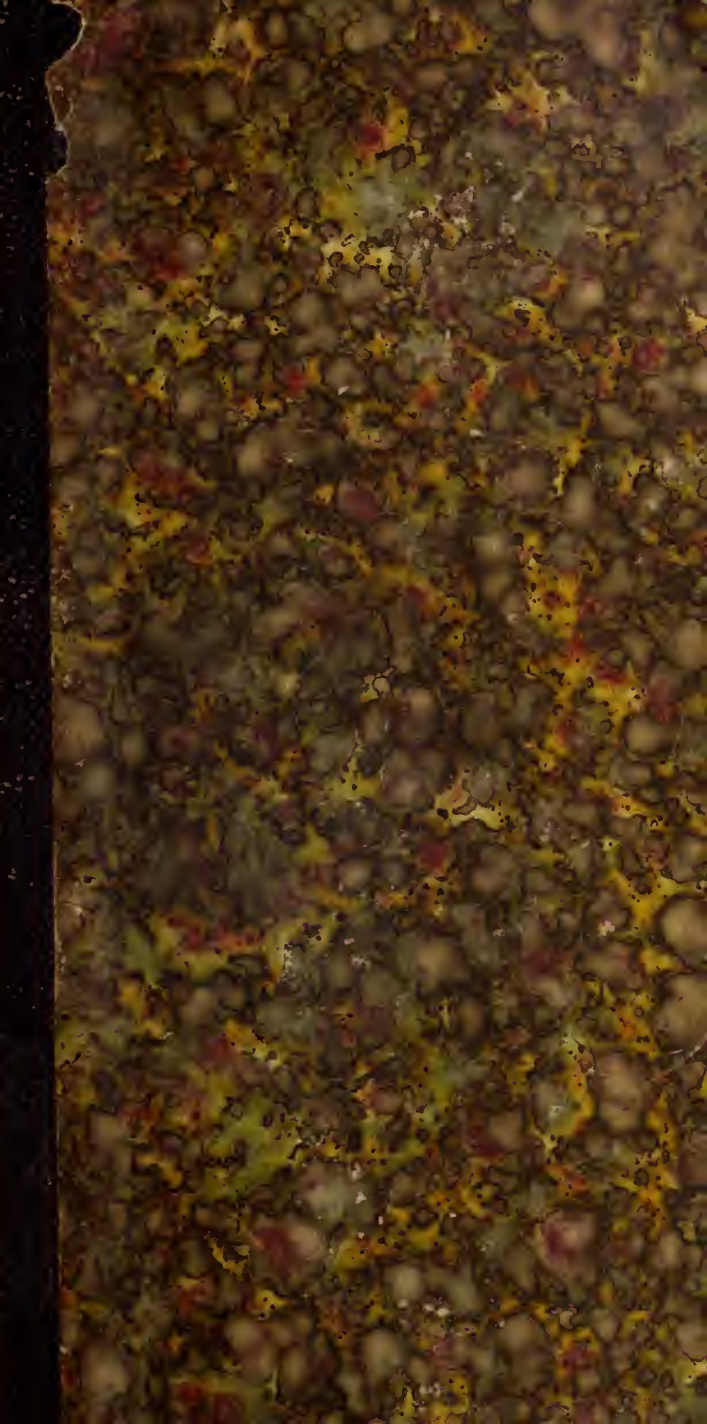

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Ahmednuggur Mission.—India.

LETTERS FROM MR. BALLANTINE, NOVEMBER 8 AND 9, 1859.

THESE communications, together with printed newspaper articles, forwarded at the same time, contain intelligence of peculiar interest. In the first letter, dated November 8, which is mainly on business, and not designed for publication, Mr. Ballantine mentions, briefly, one promising movement.

Class of Native Assistants.

The mission has just determined to form a class of native assistants at Ahmednuggur, who shall pursue a course of study preparatory to becoming preachers, and eventually pastors, in the case of those who shall be acceptable to the churches. This class is to be instructed only through the Vernacular. Eight persons have been fixed upon by the mission to form the class, all of whom have been tried as Christians for two or three years, and some of whom have been, for several years, native assistants. These will meet on the first of April next, to remain together seven months, pursuing their studies; and will continue for three years, seven months in each year, before they complete the course.

The studies fixed upon for this class "embrace nearly all the sciences, Christian literature, and theology, that can be found in the Mahratta language," and by a resolution of the mission, the young men, while pursuing their studies at Ahmednuggur, are to spend at least every alternate Sabbath in preaching at some neighboring village.

Annual Meeting of the Mission.

In his second letter, our brother first speaks of the meeting of the mission, which commenced October 19, and had just closed. He remarks:

We have never enjoyed so much religious interest, in any of our meetings for mission business, as on this occasion. The reason probably is, that we never before set our faces to seek the aid of the Holy Spirit so earnestly as at this time. And God was graciously pleased to hear and answer our prayers. Our discussions, on different subjects, were conducted with very great harmony; and in matters which seemed at first very dark, light unexpectedly broke in upon us, and we were conducted to conclusions such as we had not dared to hope for. Our native Christians were much stirred up by the exhortations addressed to them, and by the account of revival scenes in America and Great Britain; and we feel that the assembling of the native assistants, from all parts of the field, for the purpose of meeting together

in this way, is well adapted to exert an influence upon them for good.

Communion Season—New Converts.

About two hundred native communicants joined with the missionaries in the celebration of the Lord's Supper on the afternoon of Sabbath, October 30—a larger number than ever met together before in the Bombay Presidency for this purpose. On the morning of the same Sabbath, I baptized four persons, in the second church, in the presence of a crowded assembly. These were two young men and their wives.

A very interesting account is given of one of these young men, which is omitted here only for want of room. He is "a person named Ramja, belonging to one of the higher castes, who has long lived in Ahmednuggur, working as a brazier, though not belonging to that caste, and is a very skillful workman." He continues in his former employment, and "had he only a small amount of capital, might be entirely independent of his present employers, and soon become a wealthy man. He is exerting an influence for good upon those around him, and there are some inquirers among his acquaintances. We feel that God has blessed us in the conversion of this man, and we look for more fruit among the working classes here.

"The other young man baptized the same day is a person named Godaja, of the Mahar caste, and a relation of a deacon of the First Church. He belongs to Kinnay, a village twenty-four miles west, in the Lonee field, and bids fair to become a good laborer in that region."

Important Action of Government.

Mr. Ballantine proceeds to speak of "some recent disturbance at Ahmednuggur, on account of the taking of water from the public tanks by the native Christians," and the action of Government in the case. "About two months ago," he says, "after advising with Mr. Tytler, our excellent Collector and Magistrate, I informed the native Christians, that those of them who had the right of taking water from the public tanks before conversion, were at liberty to do the same still; and that Mr. Tytler had promised to uphold them in the exercise of this right. On hearing this, some of them went, very quietly, and took water from one of the public tanks here. The Brahmins immediately rose in great excitement, and declared that it was our intention to make them Christians by force."

Printed documents, give a fuller account of subsequent proceedings than is furnished by the letter of Mr. Ballantine, and will now be made use of. From a statement published in the *Dnyanodaya*, it appears that water was first taken by one Christian woman, on the 15th of September, and the first movements of opposition were led on, with strange inconsistency, by a Mohammedan. The people forsook the tank, from which the water had been taken, as defiled; and many absurd stories were circulated, such as, that Christian converts had spit in the tank, and had declared their intention to defile all the public fountains in the city. Brahmin priests started a petition to the Magistrate, Mr. Tytler, "to the effect that the Christians had brought a baptized Mahar woman, and notwithstanding all the remonstrances of the Hindoos, had made her take water from the tank, and thus defiled it; that the Government had given two tanks for the Christians, in the compound of Kavi Jung,* and that all the Christians resided there, and were not in the habit of taking water from other tanks; that such being the case, the Christians, in thus defiling the tanks of the Hindoos and giving them annoyance, were violating the Regulation 67 of 1828, first paragraph, and acting in direct opposition to the 7th clause of her Gracious Majesty's Proclamation, of the 1st of November last; and that in view of these things, there was sufficient ground for ordering that the converts should not take water from the public fountains. To this petition there were 432 signatures attached, but no servant of Government signed it, and very few of the Brahmins except the bhatts, or priests."

The Magistrate "at once called before him some of the Christians, when they answered the principal charges in the petition in the following manner: 'Before the mission leased the compound known as Kavi Jung's, the Christian converts were accustomed to take water from the public fountains here, with Brahmins and other Hindoos. After that compound was leased, the converts began to reside there and to use the water of that fountain, and so were under no necessity of taking the water from any

* "This was a misstatement. In that compound there is but one small tank, and that one the Government did not give to the Christians. It has been there ever since the time of the Mussulmans; and if the Christians should leave that place to-day, they would have no right to use the tank, as it is private property."

other; but recently, converts have gone to live in other parts of the city, and it is very inconvenient for us to go so far as the compound of Kavi Jung to get all our water. It takes up more time than we can well spare. We are therefore under the necessity of getting water like other people, from the fountains near our houses. And, besides, we have always had the right of taking water from the public fountains, and this right no one can take from us; for it is secured to us by the laws and regulations of Government. The Christian woman who took the water, is in like manner entitled to this right, and always has been, for she is not of the Mahar caste, as described in the petition, but a *Maratheen.*"

The Magistrate's decision in the case, as reported in the Bombay Guardian, was as follows:

"The main statement in this petition is untrue. Vishnoo Punt's wife is not a Mahar, or woman of low caste. Vishnoo Punt is a Brahmin, converted to Christianity. His wife is a Koonbee, also converted. Before conversion he and his wife had full right to draw water from the tank in question. He has not forfeited the above right, or any other, by his conversion to Christianity. On the contrary, the law ensures him every right which he possessed before his conversion to Christianity. This law will be enforced, and those acting contrary thereto punished. In Bombay, and in many other places, all classes of the community, Christian converts, Hindoos and Mohammedans, have free access to all the public tanks and wells. Petitioners seek to debar Vishnoo Punt and his family from the use of the public tanks, solely because he is a Christian. But it is well known, that if a Mang or Mahar woman marries a Mussulman, she is allowed to use the tanks, in right of her having become a Mohammedan. Cattle, horses, donkeys, prostitutes, &c., have all access to the public tanks; and yet this common and obvious right petitioners seek to deny to a man whose high respectability they themselves dare not and cannot gainsay."

Having given this decision, and fearing disturbance, Mr. Tytler placed Sepoys at all the tanks, giving them orders to allow no one to interfere with the Christians or any others, who were getting water. A petition was then sent to the Governor in Council, signed by 269 Hindoo inhabitants of Ahmednuggur, soliciting his interference against the decision of the Magistrate, and to prevent the Christians from using the tanks; claiming that while the Queen, in her proclamation, declared her intention that "none should be molested or disquieted by reason of their religion," the Christian converts, "in the face of all this," had resorted to this dangerous practice of getting water from the tanks, thus molesting and disquieting the Hindoos; referring also to a (reported) former order of the Queen's Government, that if the people of India should be injured by American missionaries, or should be displeased with them, immediate measures should be taken to ensure the departure of such missionaries, and asking that this order might be taken into consideration, if indeed, as they were informed, such an order had been issued.

The writer in the Dnyanodaya says: "Some of the Christians saw some boys throwing filth into the fountain from which they had taken water on the 15th and 16th of September, and the tank had become very dirty; so, on the 17th, they took water from another tank. * * * Besides, any tank which all the people have abandoned, and which is only used by Christians, might easily be poisoned by those who hate them. It is plain, therefore, that Christians must use the same tanks as other people. There is no other way."

The Governor and Council soon replied to the petition which had been addressed to them, as follows:

"The Magistrate may be instructed to inform Anundrao Babajee Deshpandey, that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednuggur. The petitioners should be reminded that, by their own showing, the fountains in question were established by Mohammedan kings; and that, in the days of those kings, no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dher or Mang who embraced the Mohammedan religion, how can they be polluted by the use of Christian converts? The petitioners have forgotten their own Shasters, which declare that the caste of the Ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's proclamation, which expressly states that *none* should be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges, but of which she proclaims herself the Defender."

Respecting this most important decision, Mr. Ballantine remarks:

It takes very strong ground. It de-

clares that, according to the Hindoo Shasters, the caste of the ruler is equal to the highest; and thus, at one stroke of the pen, places the native Christians, no matter from what caste they may have come, at as high an elevation as the highest Brahmin. The ground thus taken by the Government is entirely new and, as Mr. Tytler remarked: "We look in vain for any thing like it in the records of the old Company." The importance of the matter is to be found in the fact that, hereafter, the Christian convert is to be treated as belonging to the very highest class, and as entitled to all the privileges which other high classes enjoy. We hope this principle may be followed throughout India. The declaration, also, that the Queen not only acknowledges the Christian religion to be true, but declares herself its defender; and the intimation thus given, that she will defend, as far as she is able, all those of her subjects who embrace Christianity, from molestation and insult, are most valuable just now, as an authorized interpretation of Her Majesty's Proclamation of last year, to her subjects in India, about which so much doubt has been felt in this country.

Government Order Respecting Schools.

Still another step in advance, cheering to the missionaries and to all friends of the missionary work, has been taken by the authorities of the Bombay Presidency. Mr. Ballantine writes:

We have just received a similar order from Government, in reference to the admission of pupils from low castes into the Government schools. In reply to a letter from the mission on the subject, the Educational Inspector states, that the Government have determined that pupils from the lower castes may be admitted into all schools entirely supported by Government. Where the school is supported in part by the State and in part by popular subscriptions, low caste children are not necessarily admitted upon application, but Government reserve to themselves the right to make the admission of such children a condition of their contributing, hereafter, to the establishment of such schools. He adds, that the Government undoubtedly do consider native Christian children as entitled to the same privileges as the children of Mohammedans, and other classes who do not regard caste. Here the same principle is adopted as that on which the decision in regard to the tanks of Ahmednuggur was founded; that Christian converts are to be considered and treated like any other class not acknowledging caste. No matter from what caste they have sprung, they are to be allowed the same privileges as Mohammedans; in other words, the same privileges that the highest classes enjoy. You will see, from this, that we have indeed occasion for gratitude to God for what he has done for us, and for the prospects opening up to the Christian church in this land.

Nestorian Mission.—Persia.

OROOMIAH.

LETTER FROM MR. COAN, NOVEMBER 11, 1859.

MR. AND MRS. SHEDD, who sailed in August last to join this mission, arrived at Oroomiah on the day this letter was written. They were detained about three weeks at Trebizond, first by intelligence respecting Koords infesting the road between that place and Erzroom, and then by the temporary illness of Mrs. Shedd; but in this way escaped encountering a very severe storm in the mountains, which would otherwise have met them on the way. At Erzroom they were met by Mr. Breath, from Oroomiah. Mr. Coan mentions some matters of interest. "Our two seminaries," he says, "opened about the middle of last month, and are in successful operation—full, and many rejected for want of room."

Graduates from the Seminary.

Having spoken of the monthly concert, in November, he writes:

Tuesday and Wednesday following the concert were devoted to a meeting of the graduates of the male seminary. Topics for addresses had been previously assigned to many, all bearing on the great work we are prosecuting among them. Subjects were thus opened for discussion, in which all were invited to take part, and in which there was free participation, we trust with great profit. Most of the young men did themselves much credit, and some pieces were of superior merit. Nearly fifty graduates were present, and each gave a personal account of himself. The facts elicited were, many of them, very interesting; and not the least so was this, that nearly all the graduates profess to have experienced a saving change. Many, many were the testimonies to the faithfulness and earnest efforts of the lamented Stoddard, to bring them to the Savior. The great majority of these graduates are actively engaged in their Master's service among this people.

Ordination of Six Young Men.

The ordination, according to apostolic forms, of "one of our ablest and most promising young men," was spoken of by Mr. Cochran, in a letter published in February, as one of the innovations indicating progress among the Nestorians. That ordination, it would seem, was not long to stand alone, though it does not fully appear whether those now spoken of were equally removed from "the mummeries, and readings in a dead language," which have usually attended Nestorian ordinations. Mr. Coan writes:

The afternoon of Wednesday was devoted to the examination and ordination of six young men, who had previously requested it. They were Deacon John, of Geog Tapa, Deacon Yacob, of Supergan, Osbana and Meerza, teachers in the male seminary, Eshoo, of Alkas, and Karam, of Saatloo. Priest Yohanan, of the mountains, who has now gone to Amadia, and whose ordination has been reported in a previous letter, was the first case in which we have ever assisted their Bishop in this service. But the work has advanced, and, as in the later days of the Apostles, it seemed time to separate some for the work of the ministry more formally than had hitherto been done. Many who were not even deacons have hitherto been made, virtually, pastors of village congregations. We could not but sympathize with them in their desire to have an appropriate service, and we could not do less than aid their Bishop, good old Mar Elia, on the occasion; especially as the young men had received their training from us, and the Bishop desired us to conduct the examination and give the charge. The occasion was one of deep interest, and evidently produced a most happy impression. It seemed to give the great company assembled, and who had never witnessed such solemnities, a more exalted idea of the great and responsible work of a minister of Jesus. The effect on the candidates was also, I trust, very salutary. May it be more and more evident that they are indeed called of God, as was Aaron, to minister in holy things; and may the solemn vows thus publicly assumed be kept.

Congregations—Mar Yohanan's Marriage.

The number of village schools as yet opened is limited, but ere the month closes many more will be in session. Our Sabbath congregations are increasing, now that the busy season is somewhat past, and the people have come from the fields and vineyards. Deacon Isaac, brother of the Patriarch, is a great comfort and aid to us in our work. For the past few weeks he has spent more time than usual in the villages, and he has done a good work in endeavoring to allay the very great excitement consequent on Mar Yohanan's marriage. At first the excitement ran so high that it was not deemed prudent or wise to rush into it; but lately it seems, at least in its more violent form, to have partially subsided, though our helpers in many villages report the attendance upon the

means of grace as diminished fully one half, and Mar Yohanan himself has not ventured out even, unless it be at Seir, on the occasion of the ordination.

Political Matters.

Of political matters I have only to report the same story of wrong and outrageous oppressions. Indeed I sometimes long for 'some boundless contiguity of space, where rumor of oppression might never meet my ears.' The Shah made a visit of a few weeks to Tabreez and vicinity, and for the time being there seemed to be a wholesome fear aroused, on the part of some; but no sooner had His Majesty returned, than the cruelty of oppressors was redoubled. The poor people, who go by thousands to Russia as day laborers, to obtain the means of a livelihood and to pay enormous taxes, are waylaid on their return, and literally plundered by public officers, appointed to collect customs. They (the people) are becoming almost desperate, from oppressions on the one hand and excessively high prices on the other, and have invited Russian interference, in the shape of ecclesiastics, to come and labor among them. Their appeal has been listened to, some have been appointed to come, and are expected ere long. They come professedly as *scientific* gentlemen, but doubtless with political ends in view.

Assyria Mission.—Turkey.

BITLIS.

Letter from Dr. Nutting, November 19, 1859.

Dr. Nutting, formerly of Diarbekir, having spent several months at Bitlis, the new and retired station among the mountains, in this communication gives his impressions respecting the place and the prospects of the work there. He fully agrees with others, in regarding it as a very healthy situation, and one which it is important to occupy efficiently.

Climate—Encouragements.

The climate of Bitlis is delightful, being cool in summer, and mild and dry in winter. The mercury stood at 85° at two, P. M. of the hottest day of the summer of 1858, and it went up to 90° only once last summer. Last winter, the average of the coldest weather, at sunrise, was 22°. From the middle of December to the middle of March, usually, much snow falls, probably as much as in Vermont, though it does not remain as long. I know of no place in Turkey which equals this in salubrity. Its situation among the mountains, its being within twelve miles of such an extensive body of salt water as Lake Van, and its elevation of 5,000 feet, all combine to render the air pure, invigorating, and mild.

We are happy to say, the Lord has given us favor in the sight of the people, and all who have become in any measure acquainted with us, treat us with much respect. Especially is this true of the most influential Mussulmans of the place.

During the summer we have preached twice on the Sabbath, to from twelve to thirty persons, most of whom have been attentive and apparently interested; and two evenings in the week we have had prayer-meetings, at which, usually, from ten to twenty have been present. At the dispensary, also, four afternoons in the week, before examining patients, I have read a portion of the Gospel, made remarks and prayed; and Armenians, Syrians and Turks have listened attentively to the Word. I have known of many persons coming ostensibly to get medicine, though really to hear the Gospel.

There are many Nicodemuses here, who, through fear of their priests and bishops, and the rulers of their nation, dare not come openly to our meetings and make themselves known as Protestants, but who are glad to converse with us secretly, and read the Gospel and

other books explaining and illustrating it, by themselves. One living in a Protestant country can hardly imagine how terribly afraid the common people are of their priests and bishops; and how many are kept from embracing the truth through fear of the persecution which will follow them. Many say to me: "We know our priests and bishops are corrupt men, men who care not for our souls, but desire to keep us from a knowledge of the truth and the way of salvation, that they may make gain of us; and yet we dare not leave them, for if we do they will persecute us in endless ways, and deprive us of our means of support."

New Chapel.

A week ago last Sabbath we opened our new chapel, a pleasant upper room, thirty-two by fourteen feet, which we have hired for five years and fitted up; and at the morning service there were fifty-five present, who gave good attention. Last Sabbath we had more than sixty present, of whom more than one-third were women. This is very encouraging, and occasions hope, that before many months our little place of worship will have to be enlarged. The Wednesday afternoon meeting for the women has been well attended all summer, often fifty or sixty being present. Ultimately there will have to be two or three preaching places, as the town extends two miles northward and about as far eastward from our present chapel.

From what you have already learned concerning Bitlis, you must see the importance of its being well manned. It is important not only on account of the work to be done here, but on account of its relations to Moosh and Van. As these cities are near, especially the former, the work in them could be superintended by the missionaries residing here. And as I do not now expect to remain here permanently, I hope the Committee will immediately find a man to be Mr. Knapp's associate.

DIARBEKIR.

LETTER FROM MR. WALKER, DECEMBER 8, 1859.

THIS letter, like so many others recently received, indicates the sadness of our missionary brethren, in view of continued financial embarrassments, important posts unsupplied, and sometimes vacancies unfilled, and no present prospect of ability to follow up the leadings of Providence and press forward in the missionary work. Is the action of the churches to be such that yet more serious embarrassments, and deeper sadness, must pervade all the mission fields?

Congregation—Schools.

I can report but little if any increase in the number of our congregation, yet we see good reason to feel that the influence of our work is not limited to a certain number of stated attendants. We are quite sure that the knowledge of Gospel truths, and the leaven, too, of Gospel principles, are affecting more than our immediate hearers. I have no tendency to be over sanguine, as I think you know, and yet I do confidently hope that a gradually increasing knowledge of Scripture truth, among the Christian population, is preparing the way for a glorious work of grace, when the Spirit shall be poured upon us from on high.

Our girls' school, which was discontinued last year in consequence of the marriage of the teacher to the helper in Kharpoot, is again opened, under the care of Shemmas's daughter Eva, who returned from Hass-keuy seminary last summer, and bids fair to make a good return for the privilege of instruction.

Protestant Organization—Out-station.

After years of ineffectual effort to secure a separate Protestant organization, an arrangement has at last been made with the Armenian community, by which it is hoped that a just apportionment of taxes will be secured; and so generally does public opinion acknowledge the truth and excellence of Protestant doctrines, that but little persecution is felt in the city. But it is not so in the

whole region. We hoped, in the spring, that a good work was begun in Hazro, twelve hours distant, but violent persecution on the part of an Armenian of wealth and consequent influence with the authorities, and a short-sighted selfishness on the part of some who were convinced of the truth, have, in the absence of any protection from consul or ambassador, nearly quashed what appeared a hopeful beginning. We have had a helper there nearly a year, but it is doubtful whether he remains during the winter.

At Chermoogh, our helper reports more of encouragement. Much truth is known and acknowledged there, but worldliness and apathy prevail. We have done nothing at Egil and Argana during the year. We trust that, in so large towns, there may ere long be found some who will care for their souls, but the Armenian ecclesiastics do not mean that it shall be so. The Bibles, Testaments, and evangelical books which we sold and distributed last year in Argana and the vicinity, have all been collected, by the head of the monastery, and the people are forbidden to read any more. A school had been begun at Payamlu, supported by the people of the village, and the scholars were delighted to get our books in their own tongue, which they could understand, and were making rapid progress, when the thing becoming known to the ecclesiastics, the people were ordered to give up all their pleasant books and the school was closed. It has been opened again with a poorer teacher, but one more ready to conform to the authority of the priesthood, and the only books allowed in the school are those in the ancient Armenian, which neither teacher nor scholar can understand.

Help Wanted.

In our fewness and weakness, we are often led to ask: Why is it that our numbers cannot be increased to a proper working force for the field which is given to us? The year is closing, and there is no response to the plea we made for Mardin and for Bitlis, than which, in the circumstances of the case, no plea could be more imperative. And now Mosul is stricken again, in the departure of our beloved sister Marsh, whose happy missionary life is both an example and a rebuke to those of whom you speak as "fearing the heats of Mesopotamia," and therefore unwilling to expose themselves! Dr. Nutting will probably write you of his change of plan; and if we are to be left alone in Diarbekir, then every station of our mission will be crippled. O, it does seem to us here, that the sin of Jonah is often repeated, and if we laugh, we also mourn for the folly of those candidates so much afraid of the weather. Really, I begin to fear for my dear people in Diarbekir, for if men are afraid of the climate, who can be hoped for to take my place when my few years more are ended. Several interesting cases among the young of our congregation, recently, give us much hope that the Lord will carry on his work, and glorify his name in the midst of this people.

Northern Armenian Mission.—Turkey.

KHARPOOT.

LETTER FROM MR. BARNUM, SEPTEMBER 28, 1859.

IT has been already announced, that at the last annual meeting of the mission, Mr. Barnum was designated to Kharpoot. In this letter he first gives some account of his journey to that place, accompanied by Mr. Wheeler, and a part of the way by others. The journey occupied sixteen days, three by steamer and thirteen by land. From Erzroom, the route, for five days, was through a wild Koordish country. Three or four hours before reaching Palu, they came "upon a plain, which, though somewhat higher than the great Kharpoot plain, may almost be regarded as a part of it." He proceeds to speak of Palu, of Kharpoot and its out-stations, of the feelings of Turkish authorities and the

Armenians, and of the theological school recently removed from Tocat to Kharpoot. The tone of the letter, and the nature of the facts stated, will be seen to be encouraging.

Progress at Palu.

We reached Palu, Friday afternoon, July 23, and remained over the Sabbath. This is a city of perhaps ten thousand inhabitants, upon the eastern branch of the Euphrates, and about forty miles from Kharpoot. For two or three years, a young man of very little education—a church member—has taught school there; and has read and talked to the people on the Sabbath and other days, and sold them the Scriptures. In addition to this, the place has been sometimes visited by other helpers, and a few times by the missionaries themselves, and yet, six months ago, the truth had made no visible progress. This teacher was the only Protestant in the city, and the missionary, as he passed along the streets and gave salutations to the people, received very few tokens of recognition. But now, a marked change has been effected. Many who were seated in their shops, at work, rose up to salute us as we passed; and when we reached the room which is used as school-room and chapel, we found quite a group who had run before us, and stood ready to unburden our horses, and take all the care of providing for our wants upon themselves. Several, who had been regular attendants upon preaching, were absent; so that, upon the Sabbath, the congregation numbered only thirty, while a few weeks before, forty or fifty had been the usual attendance. We received a good many calls during our stay, and went ourselves through the market, calling at the shops of those who were friendly; and found that large numbers are now reading and teaching the Word of God openly, who a few months ago were either opposers, or afraid to be known as Bible readers. This new movement has excited great discussion; but as the appeal is always to the "law and to the testimony," the repeated triumphs of the Protestants are beginning to force conviction home upon more minds than are yet ready to acknowledge their errors. One earnest and devoted helper, Bedros, has spent the summer there. He is not learned in the wisdom of the schools, but what is far better, he has learned of Christ. He is familiar with the Scriptures, and has such an ardent desire to save souls as leads him to follow after men with great love and fervor, and often with tears, so that opposition is disarmed, and the heart won.

The Kharpoot Field.

Mr. Barnum speaks of being favorably impressed with all he had seen of the work in the Kharpoot field, and says:

Within the limits of this station are three cities besides Kharpoot, and probably not less than *seven hundred villages* — Armenian, Turkish, Koordish — of which more than two hundred and fifty have been located upon the map, by the personal observation of the missionaries here. It is less than five years since this became a missionary station, and of course the great proportion of these villages have made no visible progress toward the truth; still, nearly all the people know who we are, and they are generally beginning to learn that missionaries are not *demons*, as they have been taught to believe. In very many of these places the light has entered, in the form of one or more copies of God's Word. This is one of the most noticeable features of the work here—a desire to possess the Scriptures, and a disposition to learn to read, so that each one may search the Divine Oracles for himself.

Choonkoosh.

The large sales of books, and especially of Bibles, and portions of the Bible, are referred to, and the ten out-stations, "nearly all of them within half a day's ride of the city;" and then our brother gives account of a tour of ten days, made by himself and Mr. Allen, to Choonkoosh, "an out-station sixteen hours

distant, in the southern part of the field." Respecting this place, he writes:

Choonkoosh has been occupied but one year, and in that time the work has made very gratifying progress. A year ago, after our helper had been in the place a few days, he was driven out, and it was only after Mr. Allen had visited there, and labored hard for three or four days, that a permanent foothold was obtained, with the assurance of the Moodir's protection. The helper is an active young man, with an earnest Christian spirit. He has kept up the school during the year, although at first it fluctuated very much. Sometimes the parents would become alarmed by the assurance that the children, if they remained in the school, would all become bewitched, and would remove them; but in a few days they would be back again, and now the school seems pretty firmly established, with an attendance of twenty or twenty-five children. The prejudices of the people, as at Palu, are yielding, very visibly. This was manifest in the friendly salutations which they gave us, almost without exception. We remained three or four days, receiving frequent calls, and preaching the Gospel. There is a good number of Bible-readers in the city, but not all of them have the courage, yet, to come to our meetings. The congregations on the Sabbath vary from twenty to fifty. Several of those who come seem to be intelligent and firm Protestants, ready to give a reason for their belief; and we have much hope that two of them have recently had the love of Christ implanted in their hearts.

Adisch—Unexpected Friendliness.

Five or six miles from Choonkoosh is an Armenian village—Adisch—of 2,000 inhabitants, which has always had the reputation of being violently opposed to Protestantism. Two or three Protestants who went there three years ago, to converse with the people concerning the truth, were mobbed and driven from the village, and even had guns fired after them. The people of the place had frequently said to Protestants, that they would not be allowed to come there. We had determined, before leaving home, to pay them a visit; and feeling that something would be gained if we should do no more than spend the night there, by establishing a precedent and giving the people a chance to see us, we resolved to carry out our plan. Our Choonkoosh friends predicted for us a hostile and perhaps violent reception, especially as the news of our intended visit had preceded us; but praying that the way might be prepared before us, we set out for the village. The place is quite romantically located, among the high mountains, about two miles above the bed of the Euphrates, while all the available space around it is carefully cultivated and laid out in beautiful gardens, among which are pleasant, shaded walks. It is one of the most delightful spots which I have seen in the land. As we came near the village we met several men. Approaching, we gave them the customary oriental salutations, in a free, cheerful way, and were quite surprised to see that they were returned. Riding into the village we met others, to all of whom we gave the salaams, which were in every case returned with apparent heartiness. Public houses are unknown in the country out of Constantinople, and even rude khans are seldom to be found, except in cities and on a few of the great thoroughfares, so that it is made the duty of the Governor, or head man of a town, to provide places of entertainment for strangers, in private houses. We rode directly to the house of the chief man of the village, himself an Armenian. Upon our inquiring for lodgings, he replied that he would be very happy to receive us into his own house. Seats were furnished us in a cool place, outside, and at once, thirty or more persons were gathered about us, talking with us in a cheerful manner, and with more genuine politeness than either of us had ever before

received at the hands of villagers in this country. In fact, we were taken so much by surprise, at this unexpectedly friendly reception, that we half suspected some trick behind it; but during the afternoon, and till we left the next morning, there was not a word or a sign to indicate the least hostility. They were, indeed, so very polite, and avoided religious subjects so carefully, that we had little opportunity to proclaim the truth to them; but we hope that a door of access has now been opened.

Changed Feeling of Authorities.

Having spoken of their kindly reception at another village also, Aivos, where they anticipated difficulty in procuring lodgings, Mr. Barnum refers to a former statement from Kharpoot, that the Turkish authorities did not manifest a friendly spirit. Since that time, he says, the leading officials have been removed, and much better men put in their places. A circumstance is mentioned, also, which had served to promote good feeling towards the missionaries. At a recent fire, they were promptly on the ground, took the matter into their own hands,—while the people, with fatalistic indifference, mostly looked on, doing almost nothing,—and summoning a few Protestants to their aid, "plunged into the work in genuine Yankee style." "Before we left the ground," he says, "the remark became general, whether true or not, that we had put out the fire." They also, from time to time, dressed the wounds of the owner of the house, who had been shockingly burned. For these services they had been cordially thanked by the Pasha, who said the matter had been publicly talked about in the Council; and having since had several occasions to refer matters of business, and cases of persecution, to the Governor and Pasha, they have found them ready "promptly to grant all that was asked, and sometimes more."

Friendliness of Armenians.

That which has impressed me even more than the friendship of the Turks in this part of the field, is the kind feeling of the Armenians, towards us and towards Protestants, wherever the truth has gained a foothold. The Protestants have never been separated from the Armenian civil community, and hence the old Armenians regard them as a part of themselves. They call upon us, buy Bibles at our hands, and come to our meetings; so that we have many opportunities to make known the truth to them which we should not have if the lines of separation were closely drawn. The priests who live in the city are always very polite, and the chief vartabed of this region, a man of intelligence and liberal mind, exchanges visits with us. We do not, on this account, shun to declare all the counsel of God, but our brethren have been instructed to avoid all needless, exciting discussions, upon things which are not essential, and to aim to save souls rather than to make Protestants. This has been the policy of my associates from the outset. Very little is said or known about *Protestantism*, but the great question is, What is true Christianity?

An Example.

An instance occurred at Hulakegh, the first Sabbath of the present month, in illustration of the amicable relations of the Protestants and Armenians. This is an out-station, six miles distant, which is supplied with preaching from the city every Sabbath. Our helper, Hodji Agha, was there at that time; and after his first service, at sunrise, hearing that there was to be preaching at the old Armenian church, he went over to listen. Neither the priests nor vartabeds preach, the former because of their ignorance, and the latter through indolence or indifference; but since a Protestant service has been commenced, some of the more intelligent members of the Armenian church, who have become students of the Bible, give exhortations which are called preaching. Hodji Agha found a collection of 150 people in the church. The man who conducted the service repeated a prayer, read from the first Epistle of John, in *the Modern Armenian*—a very rare occurrence in an Armenian church—and then discoursed upon the love of God, and the duty of loving one another. After he had finished, several of the lead-

ing men in the Armenian community came to our helper and pressed him to preach. So, taking for his theme the conversation of Christ with Nicodemus, he spoke for nearly an hour, to a quiet and attentive audience, upon the necessity and the nature of regeneration. A person who was present told me, that many tears were shed among the women during the discourse. All were pleased, and an invitation was given to Hodji to come again. They said: "If we go to your chapel to hear you, a good many will oppose us; but if you will preach here, nobody will object."

Theological School.

The theological school was opened two weeks ago. Eleven young men were admitted as regular members, all of them giving promise of future usefulness. Besides these, there are two who were members of the class which was instructed here last summer, and who expect to become members of the school. One of them is detained at present by sickness, and the other, the son of a priest, is kept away by the opposition of his friends. Five others, bright, promising young men, are permitted to study and recite with the school, but without receiving any support whatever from us. Several more would be glad to come in, even upon these conditions. If piety were not made an essential condition of membership and of receiving aid, the school could be filled immediately. The students all enter with great zeal upon their studies; so much so that we are obliged to warn them against too close application, coming, as they do, from active pursuits.

A postscript to this letter, referring to an interesting day of fasting and prayer on the 6th of October, "designed to be simultaneous with the communion service of the Board at Philadelphia," and to contributions of the Kharpoot Protestants, may be seen in the Journal of Missions.

STATEMENTS OF DR. JEWETT.

DR. JEWETT, of Sivas, having been recently called to Kharpoot on professional business, makes statements in regard to that field, which may serve to increase the interest in what Mr. Barnum has stated, in the foregoing letter. The doctor writes:

Though grieved to be so long away from my own station, I yet rejoiced in the privilege of seeing, with mine own eyes, the wonderful things which God has wrought, and is now working, in the eastern portion of the Armenian field. The great work of this mission is in that section. There, emphatically, are the Redan and the Malakoff of the Armenian church; and there, especially, should the forces of our mission be concentrated, and the work pushed forward with energy and perseverance.

Kharpoot must, as I think, be considered as altogether the most important station yet formed in the interior of this mission. Situated within the borders of Ancient Armenia, upon an extended and fertile plain, dotted all over with hundreds of Armenian, and hundreds more of Turkish and Kuzzelbash villages, and with a large Koordish population scattered over the adjacent mountains, that place cannot but be regarded as a most important centre. I was, therefore, glad to find that the city is occupied by three, efficient, earnest, hard-working men, who seem to realize the greatness and importance of their work, and the responsibility resting upon them.

The theological school for the interior, recently located at Kharpoot, under its present efficient and economical management and able instructors, with seventeen pupils already gathered into it, is doing a much-needed work, and cannot but exert a mighty and lasting influence for good in all this land, and especially, in the thickly populated region of which Kharpoot is the acknowledged centre. If attended by the grace of God, there will go forth, from this school of the prophets, a might before which

"paganized ecclesiasticism" shall bow, and a pure Christianity, to which even Islamism shall do reverence.

Let the work, in its various departments, now so well begun at Kharpoot and the vicinity, only be carried on with energy and perseverance, with faith and prayer, and ere long, by God's blessing, the glorious light of a pure Christianity shall irradiate all its encircling mountains, and shine brightly over all that broad and beautiful plain.

A letter more recently received from Mr. Wheeler, of Kharpoot, dated December 8, reports tours to Chemishgezek and Choonkoosh. At the former place little encouragement was found. The time did not appear to have come for an attempt to introduce permanent preaching there. At Choonkoosh, "there is evidence that gospel truth is spreading and exerting its power." Five men in the city are now known as Protestants, "of whom one, at least, appears to be a real Christian." The dedication of a chapel at Hulakegh is spoken of, as an event of much interest. The usual audience at that place is now fifty, and "the school there begins with much encouragement."

ARABKIR.

Letter from Mr. Pollard, November 17, 1859.

Visit to Malatia.

Mr. Pollard, when he wrote, had recently visited the out-station at Malatia, in company with the helper Kevork; and having been greatly pleased and encouraged by what he saw and learned of the progress of the work there, he communicates some of the facts, and makes urgent request for means to occupy that place more efficiently. He writes:

We were cordially welcomed by Baron Margos and his family. He is now our helper at Malatia, having come from Arabkir some six months since, with the expectation of spending a year, with his family, at the place. This we believed would be much better than to send different men to reside there for a few months at a time without their families, and it has proved to be so, even much beyond our expectations.

The School.

Two years ago, when I was at Malatia, about half a dozen boys came to our helper to be instructed. Six months ago, when Kevork returned to Arabkir from that place, having spent the winter there with his wife, he left a school of eighteen or twenty boys and girls, which he had gathered. But after Margos went, we began to hear that the school had increased to thirty, then forty, and soon it was reported there were fifty, sixty, and at last seventy or more scholars.

I was informed, that on the arrival of one lot of books which we sent, twenty or more, they were all disposed of the same day; *not given away, but sold.* Our helper has sometimes counted seventy-seven scholars present at one time; but as no sufficient place had been provided for them many had to be sent away. The place which has been used during the summer is not only too small, but it is not suitable for a school. It is a kind of piazza on one side of the helper's house, roofed, but open on three sides. Exposed, as it is in the summer, to the hot sun during the former part of each day, it is a great wonder that the scholars were not all scattered and the school broken up. The place is not large enough to accommodate, comfortably, more than thirty pupils, yet I saw fifty-five crowded together there, covering the floor in such a manner that it was quite impossible for the teacher to go about among them. He said they had been obliged, sometimes, almost to *sit on top of each other.* As many as eighteen girls came in the summer, but as no place was to be found for them, most of them were obliged to leave. Parents have come entreating that their children might be received, yet it has been necessary to refuse them, our helper having been obliged, as he said, to *drive away many scholars.* Had there been room, and had he received all who came, there would, he says, have been

at least one hundred and fifty scholars. Others say that there would have been more.

The whole school, old and young, have learned many hymns to sing, and also to repeat from memory. These hymns are not only those found in the Protestant hymn book, but some which have been more recently published in the *Avedapir*, (the Protestant newspaper in the Armenian.) Among them are those commencing, in English, with the words, "I'm a pilgrim;" "I want to be an angel;" "Joyfully, joyfully onward I move," &c. These hymns they sing at their homes and elsewhere; their parents, neighbors, and many others are reached by this means, and we trust, influenced for good; and the singing has had a great influence, apparently, upon the prosperity of the school.

Saddened by Want of Means.

By as much, then, as our hearts were made glad by hearing of the signs of progress at Malatia, by so much were we tried when, to the repeated calls for help, we could not make a suitable response. In the first place,—with regard to a teacher, what could we do? From the regular appropriations of the Board, we had no more than sufficient to support our helper Margos there, with his family, for the rest of the year. A new man, therefore, could not be employed, however urgent the case. And yet Margos had been there three or four months, with the weight of this great school upon him, besides all the other labor—preaching on the Sabbath, receiving visitors, going to make visits from house to house and from shop to shop. This last labor and recreation—visiting—he was soon obliged almost entirely to forego, being so confined that he could hardly go out of his yard oftener than once a week. Such being the necessity of the case, we felt constrained to take one of the men already employed at a village as a helper, and send him to Malatia to teach. Thus we were obliged *to rob one place for the sake of another.* But the work at that village should not be left, for there also the door is open; much good has been done and more may be done. There are in that, and at another neighboring village, some firm and tried Protestants, and, as we think, hopeful Christians. There is also hope that a church may soon be formed there. We trust that we shall be obliged to continue this arrangement only for the present year, and shall be enabled soon to recall Siragun from Malatia, sending him again to the village left, other provision being made for Malatia.

Another difficulty growing out of the want of means—inability to provide a suitable room for the school and a chapel—is dwelt upon, and a statement made of what had been done in the case. It is mentioned, as one reason for present effort there, that many who a few months since became Catholics, "now regret having done so, and say they would be glad to become Protestants." Mr. Pollard also writes:

The people are, many of them, very desirous that missionaries should come and reside among them. And the progress of the work, as manifested by the success of the school and in other respects, seems to demand this. Though circles of children are collected and taught in different neighborhoods, there is, at present, among the Armenians, no such school as that of the Protestants. It will doubtless continue to take the lead, provided we have the means to sustain it. Respecting the Catholics, since our return we have heard that the Catholic vartabed of this place has received a letter from a Catholic of Malatia, urging that a vartabed may be sent there soon, and saying that, otherwise, all the people will become Protestants.

Now while the door is so open, when the masses of society are heaving, and the ground seems to have been prepared for us in a wonderful manner by the hand of the Lord, is it not time that we

should be up and doing, casting in the good seed before the enemy has time to sow more of his tares?

Former Opposition.

Another consideration of much importance, which shows the progress of the work in that city and urges the speedy supplying of the place with missionaries, is the fact that opposition, which has been so great at times heretofore, seems now to have ceased. The readers of the Herald will remember what persecutions have been endured there, at different times, within a few years. The imprisonment for taxes; the cursing and anathematizing of Protestants by the vartabed in the Armenian church; the efforts made, two years since, to drive our helper Margos from his own hired house by violence; and especially the trials of our departed brother Hachadore; the tearing to pieces of his books by a priest; his wife and family being caused to leave him, and his various other trials, are still fresh in our minds. And even after the death of our brother, about a year since, a party of rude fellows came to the house of the afflicted family by night, and threatened to disinter the body and bring it to their door, unless they turned back to their old faith.

Promising Change.

What a change may now be seen! There is, at present, no Armenian vartabed in the place; and the priest who, of all others, was most opposed to the progress of the truth, has been obliged to leave and has gone to Constantinople, the people not wishing him to remain. This is the priest who tore in pieces Baron Hachadore's book; and at one time in the church, before the assembled people, said to them, in reference to the Protestant school: "Will you take your lambs, and send them to the wolves to be devoured." But the more he opposed, the more the people sent their "lambs" to us for instruction.

And how is it with the other priests? Not one of them now makes a breath of opposition. Finding it more for their advantage to comply with the wishes of the people than to oppose them, one priest recently, in the Armenian church, said to the people: "Send your children to school; it is important that they be instructed, and *you can send them where you please.*" Another priest, Hohannes by name, has several times requested our native helper to make him the gift of a Testament. Hoping that the reading of it may open his eyes and cause him to be no longer a "blind leader of the blind," we granted his request.

Thus we have made known some of the facts recently brought to our knowledge respecting Malatia; and it is our duty to make them known to our brethren, that they may judge respecting the place, and whether more ought to be done for it. We fear, somewhat, lest the Prudential Committee, feeling the pressure of last year's debt and the importance of retrenching as far as possible, may not consider it expedient to grant our request for a small sum for chapel and school-house, and thus that the work there will be hindered. But if the Committee knew the importance and encouragements of that work, they would be pained to do this. We know it must often be as trying to them to refuse the appeals for aid, in this or that branch of the work, as it is for the missionaries and those depending on them to be refused.

Our appeal must be to the patrons of the Board—the Aarons and the Hurs who are to hold up the hands of the Committee and of the missionaries, by their contributions. When Sevastopol had fallen into the hands of the allies, and they could easily retain entire possession of it if only supplies were sent them from England and France, had their friends at home refused these supplies, or neglected to send them, and had they, in consequence of this,

been obliged to surrender the place again to the enemy, would it not have been an irremediable error and an enduring source of regret? This catastrophe did not happen; but we very much fear that ground which *we* have gained, at Malatia and elsewhere, may be lost if assistance is not afforded at this crisis. We cannot believe that our friends in America will regard the subject with indifference.

ESKI ZAGRA.

LETTER FROM MR. BYINGTON, NOVEMBER 22, 1859.

IT was announced in the Herald for January, that Mr. Byington had secured a house at Eski Zaara, as Mr. Riggs prefers to spell the name, or Eski Zagra, as Mr. Byington spells it, in the Bulgarian portion of the field, and that he probably reached that place with his family about the 26th of October. In this letter he mentions some incidents connected with his visit to Sophia, in October, when on his tour with Mr. Riggs to decide upon his location, and some facts in regard to the place selected, where he has commenced his labors. A few extracts are given here, which may serve, in some measure, to exhibit the character of the people and the condition of the field.

Religious Ignorance—Attention to Education.

At a village where he spent the Sabbath, before reaching Sophia, he found the people surprised that he should refrain from traveling out of regard to the sacredness of the day, and had occasion to notice how little they regard it, though there was a Bulgarian church and a regular service in the village. He writes:

I inquired of one, how he expected to secure the salvation of his soul? This question I have asked several times, of Bulgarians of different degrees of intelligence, and I have never heard, in reply, the name of Jesus mentioned. They will speak of their prayers, their giving of alms, their moral lives, but never of the cross of Christ and faith in his name. When their attention is specially directed to Christ they will acknowledge him as the Savior of the world; but practically he is set at nought. Their system is one of self-righteousness, and only that. Do they not then stand in as great need of the missionary as the most benighted heathen?

On reaching Sophia, Mr. Byington called on the Bulgarian teacher, by whom he was cordially received. This man had charge of a boys' school numbering 400, and there was also a girls' school in the place, with 120 pupils, for which the people were inclosing a building. He remarks: "It is a very interesting fact, particularly when we remember that we are in Turkey, that the Bulgarians are not confining their praiseworthy efforts in behalf of education to the male sex. It is a hopeful sign that they are learning to assign to women their true position."

Eski Zagra and the District—Productions.

At Eski Zagra, after Mr. Riggs left, Mr. Byington was kindly assisted in his search for a house by a Bulgarian teacher, whose "public countenance," he says, "has been and will continue to be of great service." He was also aided by a resident Greek physician. Respecting the place and the district he writes:

Eski Zagra is situated at the northern extremity of a beautiful plain, which brings forth abundantly all kinds of grain, and on the east and west, the hill-slopes are covered with vineyards. According to a little book which the Bulgarians of this place have published, forty millions of pounds of corn, and twenty millions of pounds of wheat are yearly produced, within a circumference of one hundred miles. I am sorry also to add, that this district manufactures and exports rum, made from the grape, to the amount of $80,000 or $90,000 annually, also wine to the amount of $3,000. According to this book, there are in the district 40,000 cattle and 200,000 sheep; and they export wool, annually, to the amount of $30,000. Though these figures may be larger than the truth would warrant, they show, at least, what a garden this land may become under a pure Christianity,

and that civilization which is its offspring. The population consists of about 10,000 Bulgarians, 8,000 or 9,000 Turks, and a few Jews.

Schools—The Teachers.

In Eski Zagra there are six Bulgarian schools for boys, with 800 scholars; and four schools for girls, with 135 scholars. In the surrounding villages there are eleven schools, with 300 scholars. For their two principal schools they have two fine, spacious buildings, which would not disgrace even a New England town. The teachers are very gentlemanly men, and manifest much enthusiasm for their work. The higher class of Bulgarian teachers have generally received their education abroad, and Russia seems to be their favorite place. This may arise chiefly from the fact that they can secure an education there without expense. These teachers are *the* men of influence, and they are earnest in their efforts to introduce a higher civilization. The spirit they are now manifesting in preparing and publishing school-books, reflects honor upon the Bulgarian name and nation. With them it is no money-making operation, but the contrary; and thus it must continue to be for some time to come; but the books are needed, and therefore they exert themselves. And it is by them that we have every where received the most cordial welcome. How different the character of the priests.

Kind Reception.

The Metropolitan Bishop, residing in Turnobo, had sent word to the ecclesiastics of this place that we intended coming here, and had warned them against receiving us; yet we have met with a cordial reception from the people. Scarcely a day has passed without a visit from some one, and to some we have been enabled to preach Christ and him crucified, in the plainest manner.

At first we shrank from thrusting ourselves upon a people who had neither invited us to come, nor desired our presence; but when we see the spiritual darkness in which they are groping their way—the blind leading the blind; when we see their ignorance of Biblical truth, and their dependence upon the deeds of the law, by which no man can be justified; when we see our Savior practically denied, and the renewing and sanctifying work of the Holy Ghost disregarded; then we feel that those who love the Lord Jesus should be up and doing—that here is a work from which they must not shrink nor turn aside.

And how are these interesting people to be converted to God. Bibles may be circulated, and the truth presented by the preacher; the treasury may be full; but all this is not enough. The truth must be wielded by the Spirit. Then it is mighty, but not until then. We feel that prayer is our mightiest weapon, and cannot this weapon be used as effectually in America as on missionary ground? I verily believe that the widow's mite, with the wrestling prayer for the blessing of the Lord to accompany it, will secure more precious results than hundreds given by those who think that in giving, their chief duty has been discharged.

Miscellany.

MOHAMMEDANISM.

By Rev. H. H. Jessup, of the Syria Mission.

Mohammedan Schools.

In order to present a more vivid picture of the life of the Mohammedan man, we will take him in his boyhood, and follow his course onward to manhood; tracing his experience step by step; marking the influences which are brought to bear upon him, in business, education, and religion. We say in his *boyhood;* for in matters of religion, as in every other matter, the Oriental *man* is the only

true representative. To speak of a girl, or a woman, as the religious representative of the East, would be regarded by the people themselves as the most gross impropriety. The assertion that "woman has no religion," meets with almost universal approbation; and in the picture we purpose to draw, the boy and the man, not the girl and the woman, must be the object of attention and furnish our illustrations. The Mohammedan boy, then, stands before you. Because he is a boy, he must be sent to school; for in every Moslem city or town there is a medrice, or school, for the instruction of the boys in Arabic reading, writing, grammar, and generally arithmetic. The religion of Islam is a religion of *one book*, the *Koran;* and to read and recite the Koran, is the first duty of every believer. Sitting on the floor, with his teacher and his comrades, he learns the Arabic alphabet, from a little tablet of tin, or a card of paper, and then labors on, day after day and month after month, committing to memory chapters and verses, until sometimes it happens that the boy is able to repeat the whole of that book. Many learn to read without knowing the alphabet, simply learning the sounds of words from their appearance, without knowing the constituent elements of which they are composed. A Moslem school is conducted entirely "viva voce." Each scholar studies aloud, and shouts at the top of his voice, so that a school-room is a scene of the greatest clamor and confusion. The reason assigned for this is, that the difficult guttural sounds of the Arabic language are only to be learned by constant practice, and that the boys progress more rapidly in pronunciation when using the language continually.

Let us now suppose this boy to go forth into the street, among boys of his own age. He meets a group of lads engaged in their sports. They are Greeks, Maronites, Druzes, and Jews. The Moslem boy passes by them, in sullen contempt, or, perhaps, greets them with a curse, calling them dogs and infidels; having been taught to regard all persons excepting those of his own faith, as wretched infidels, and childen of perdition. He never hears the law of love inculcated upon his mind. "Love thy neighbor as thyself," is a rule he has never known. "Love thine enemy," he regards as utterly monstrous. It is the duty of the true Moslem to hate and curse all infidels.

Mohammedan Homes.

The boy returns to his home. Is it to the abode of love, and peace, and kindly feeling; of domestic purity and happiness? By one who understands the constitution of the Mohammedan family, this is hardly to be expected. Perhaps the father was united in marriage to a woman whom he had never seen until the hour of marriage; and a union commenced without a basis of affection, is continued in distrust, alienation, and growing bitterness and strife. Perhaps he is the husband of several wives, and the home amid whose influences the boy is reared is one of jealousy, discord, and contention. He sees the contempt and severity with which his father treats his mother, and not unnaturally, he imitates the father's example. If his mother is his father's servant, because she is a woman, why should she not be his servant, because *he* is *to be a man?* Thus, by a logic of his own, he learns to treat his mother as a slave. His sisters he knows will one day become the slaves of some man, and hence he looks down upon them with coldness, if not with cruelty and contempt.

Amid such influences as these the boy grows up. In the school, in the mosque, in the street, in the shop, and at home, he is receiving his education. On every side there is lying and blasphemy, and impure conversation; and he learns to regard religion as a mere outside formality, having nothing to do with the heart or the life.

We may now suppose this boy to have reached the age of twenty-one, when his educational course is completed, and he is ready to enter upon the active duties of life. According to the custom of his sect and country, he must be married. And to whom? To a person whom he has probably never seen, though the marriage contract may have been made by his parents years before. Married thus without affection, or even acquaintance, it cannot be expected that the new home formed will be one of love and peace and purity.

Pilgrimages.

Perhaps at this time, or soon after, the Moslem youth becomes settled in business for life, and proposes to perfect himself in obedience to the requisitions of his religion, and to perform the pilgrimage to Mecca. This pilgrimage is the duty of every true believer. If one cannot perform it himself he must do it by proxy—hiring some one to do it for him, he himself taking all the merit of the act. If, however, he be able to go, and if he lives on the east coast of the Mediterranean, he will take the French or Austrian steamer down the coast, to Alexandria in Egypt. Thence he will go by railroad up the Nile to Cairo, or on to Suez; thence by sailing vessel down the Red Sea to the port of Mecca; and then by the long, slowly winding caravan, across the desert, to the sacred city of Mecca itself. Here he remains for days, and even weeks. He fasts, he prays; he performs his ablutions, his prostrations, his vigils; he makes the seven circuits around the Black Stone; he kneels, he bows, he repeats long prayers and extracts from the Koran, until he has fulfilled, to the last letter, every requisition of that book, as interpreted by Mohammedan doctors and priests. And now he returns to his home, well satisfied with his own fidelity to his faith. Henceforth he is everywhere known as *Hadj*, or holy pilgrim; and in every Mohammedan city or town, you will hear the great part of the Moslem male population addressed as Hadj Mustapha, Hadj Ibrahim, Mohammed or Ali.

As our Mohammedan man has now completed the pilgrimage, and is mature and perfected in his acquaintance with the faith and practice of his religion, we will interrogate him as to what he believes.

Doctrines of Faith.

In the first place he will tell you, with a dignity and solemnity of manner which is always impressive: "I believe in the existence of God. There is no God but God. 'La illah illa Ullah.' There is one God—the Great, the Omnipotent, Omniscient, Omnipresent; the Wise, the Truth, the Way, the Enlightener,

the Opener, the Revealer, the Good, the Merciful, the Infinite, the Eternal;"—and so on until he has repeated the whole one hundred names of God. You exclaim at once: Of a truth this man must have a remarkably clear and full apprehension of the character of God. He who can speak thus of the names of God, must understand his nature. But nothing is more deceptive in Oriental religion, than the language of the lips. When the Moslem asserts the Unity of God, he denies the Trinity; when he claims that God is one, he denies that Christ is God. The infinite and eternal God is to him but an impersonation of attributes. He has no idea corresponding to the Christian idea of a Heavenly Father. He *knows nothing of a spiritual God.* He has no idea of holiness, or a holy God.

The second point in the faith of Islam, is a belief in the existence of angels. Angels are divided into two classes, the good and the evil. Their whole idea of these, good and evil, is evidently taken from the Scriptures, and from the old floating traditions of Arabia, and the Jewish talmudic writings.

In the common, every-day life of the people, very little thought is given to the existence or agency of good angels; but the popular mind is full of dark superstitions about the influence of evil spirits. The djans, or evil spirits, are everywhere. The caverns in the mountain side are inhabited by them. Hidden treasures are guarded by them. Is there an earthquake? The evil spirits have been shaking and heaving the earth. Is the sun or moon eclipsed? Some evil spirit is devouring the orb of light; and when the shadow begins to steal over the face of the bright luminary, the whole population turn out, with kettles and drums, to frighten away the cruel monster, who is swallowing the very source of light itself; and as the shadow begins to withdraw, they think that they have succeeded in their object. Does disease enter the family, or any accident occur? All is ascribed to the agency of evil spirits; and women and children bear charms of black stone on their necks, to frighten away these spirits.

In the city of Tripoli, there is a large building, erected originally for an oriental bathing establishment. It is paved within, with marble mosaics, and highly adorned. Yet the doors and windows are closed up with solid masonry, and when, in May, 1857, the wall had fallen, and it became necessary to rebuild it, no one was permitted to enter. Why? Because there is a tradition among the people, that many years ago a person was bathing there and an evil spirit came and carried him away. Hence it is now haunted, and it would be wrong and dangerous for any person to enter. This fear of evil spirits runs through the whole life of the people.

The next point in the faith of the Mohammedan is a belief in the divine origin of the Koran. He believes that the Koran was treasured up in the seventh heaven from all eternity, and was revealed to Mohammed by the angel Gabriel. It was written by the finger of God; man is not its author. It is a sin and a crime to translate it or to print it; and although it has been printed by Moslems in Egypt, the orthodox Moslems of Syria regard the act with abhorrence. They write it in letters of gold and bright colors, on the cornices and lintels of their rooms, but *never along or near the floor.* No Moslem will ever carry a copy of the Koran below his waist, or lay it on the floor. It must be laid on the shelf, or on an elevated cushion. They carry it written in elegant manuscript, handsomely bound, and commit large portions of it to memory. They say that it is the last and perfect revelation from God, a sufficient guide for the soul of man. If the Moslem approaches to idolatry in one respect more than in another, it is in his regard for this book. In one sense it is the Moslem's God.

The next point is a belief in the divine mission of the prophets. The whole number of the Mohammedan prophets is 200,000, but there are six who are pre-eminent, superior to all the rest; standing like beacon lights on the mountain summits of history; sending out their light to the generation around them, and flashing it forward down the vista of the ages These prophets are *Adam, Noah, Abraham, Moses, Christ, and Mohammed.* Each succeeding one is greater than each and all of the preceding. Moses is greater than Abraham, Christ is greater than Moses, and Mohammed greater than Christ—greater than all.

No people profess a greater reverence for the old Testament prophets than do the Mohammedans. So far do they carry this, that to curse the name of a prophet is a greater crime than to curse the name of God.

In the spring of 1856, a Maronite, or Syrian Papist, who professes to believe that Christ is God, was passing along in the streets of Tripoli and came to a group of Mohammedans, who profess to believe that Christ is only a man—a prophet. The Maronite openly cursed the name of Jesus. The Mohammedans heard it, and were greatly enraged to hear the name of their prophet blasphemed. They seized the Maronite, imprisoned him, scourged him, and wrote to Constantinople, asking permission to have him beheaded. These Mohammedans return to their business satisfied that they have performed a highly religious act, and yet, while conversing with each other, and informing others of what they have done, they are cursing the name of God in every breath. You are amazed at this inconsistency, and ask them for an explanation. They tell you that if you curse the name of God, God can hear; God is merciful and will forgive; and though you curse him a thousand times in a day, he will forgive a thousand times. But when you curse the name of a prophet, the prophet cannot hear, cannot forgive, and hence the sin will remain unforgiven. No greater crime is conceivable, to a Moslem, than cursing the name of Mohammed.

The next point is a belief in the doctrines of the *resurrection* and the *final judgment.* Their views on these subjects are chiefly taken from the Jewish and Christian Scriptures, together with some of the traditions of the Arabian Jews. The Moslem Paradise is a place of mere sensual delight. All who reach it must cross a bridge made of the edge of a drawn sword, and no infidel can cross it.

The last point in the Moslem faith, is a belief in the doctrine of *fate.* This is not a mere abstraction; it is a dark reality. It has a fearful and crushing influence upon the popular mind, tending to freeze the affections and dry up the fountains of kindly emotion and sympathy. It makes man a mere dead, lifeless machine. "It was fated"—"God had decreed it," are the keys for solving every

difficult problem of life's experience. It is said, that during the life of Mohammed, a man once said to him: "If diseases are fated, why then have medicines and physicians?" The Prophet replied: "Doctors and medicines are also fated, and if disease comes, so must the physician." In these latter days, the Moslem seems in many cases to have forgotten the teaching of his prophet. When the Sultan proposed to establish quarantine to check the progress of the plague, the old Moslems opposed it with the greatest tenacity. What, said they, shall we resist the decree of God? And in like manner they resisted the introduction of vaccination, which had been assigned as a preventive of another violent disease. When the cholera prevails, the greater part of the Moslems refuse to take medicine, exclaiming that it is the decree of God. There is no affection in the East stronger than that between the father and his eldest or only son, and yet, let death invade the family and remove that son, and the father manifests not the least emotion. Not a tear is shed, not an expression of sorrow uttered. 'It was fated'—'God decreed it.' Thus those tender expressions of sympathy and love which Christianity cherishes are stifled, checked and rebuked. The doctrine of fate is repulsive in its character, withering and blighting in its consequences.

Religious Practice.

You have thus a brief outline of what the Mohammedan believes—of his *faith*. Let us now inquire what must one *do* who holds this faith? What is his practice? The first great duty of the Mohammedan is *prayer*. Five times every day, at sunrise, at noon, an hour and a half after noon, at sunset, and an hour and a half after sunset, the crier, or muezzin, on the high minaret, calls the faithful to prayer. With high, shrill voices, elevated on these towers, at intervals such as to make their call heard in every house and by every person in the town or city, they proclaim, "La Illah illa Ullah,"—There is no God but God; "Wa Mohammed Resoul Ullah"—and Mohammed is the Apostle of God; "Ullah Akbar"—God is great; and various other short, pointed expressions, giving forth the very centre and life of their religion. When the true believer hears this call, he begins at once to repeat his prayers. No matter where he may be—in the house, in the shop, in the street, or visiting a friend—nothing must be allowed to interrupt his prayer. Sometimes when men are calling upon us they hear the call. Immediately, spreading a robe upon the floor and facing towards Mecca, the man will begin his prayer. But if any one is engaged in any narration, or in telling a story, the Moslem will say: "Go on with the story; I can hear just as well; I shall not lose the thread of the discourse." And perhaps when his prayer is ended, he will ask a question about a word here and there which he has missed, but he has not failed to preserve the continuity of the whole conversation.

The Mohammedan knows little of the true nature of prayer. To him it is not an offering of the heart, it is not a spiritual act, it is not communion with God. It is a mere form—a mechanical process. The Moslem prays just as a clock runs down when it has been wound up. It is a motion of the lip, with which the heart has nothing to do. It is cold, lifeless, emotionless. Yet there is something impressive in the daily call to prayer. Suppose that in every town and city in this Christian land, there were erected at suitable intervals high towers, from the top of which there should be proclaimed every day, in tones which should penetrate every house and every ear, the most pointed and sententious utterances of the Gospel: "Believe in the Lord Jesus Christ, and thou shalt be saved." "He that believeth shall be saved, and he that believeth not shall be damned." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself!" What an impression would be made upon the minds of young and old alike! How a stranger would be impressed! The Moslem children cannot help learning the very vital, essential points of their religion. They see their religion acted out, *prayed* out, and constantly displayed before them, so that they cannot forget it if they would. Five times a day, all are compelled to hear the greatest truths of their system echoed in their ears. And the institution of criers, to proclaim from the minarets, is, to my mind, one of the strongest proofs of the profound sagacity, and shrewd insight into human nature and the springs of human action, which characterized Mohammed, the author of this marvelous system of religion. On Friday, the Moslem Sabbath, an extra half hour of prayer precedes the prayer at noon, and this is the only mark to distinguish their Sabbath from the other days of the week. There is no cessation from labor.

The second duty of the Moslem is to *give alms*. In Mohammedan towns and cities, the blind, the lame and the destitute, are supported chiefly by the alms of the faithful. A blind Moslem beggar does not hold out his hand in vain to a brother Moslem. Almsgiving is one of the chief duties of the pilgrim on his way to Mecca. The reason why they are so willing to give, is generally this; giving is an *act of merit*. For every gift conferred upon another, the believer is to receive ten-fold in return of the delights and joys of Paradise. Hence it may be a mere selfish, mercenary act, prompted by no higher motive than this—"Give, that you may receive." And further—the Moslem gives alms *to Moslems alone*.

The third duty of the Moslem is *fasting*. For thirty days in every year, during the month of Ramadan, every believer must abstain rigorously, during the whole day, from food and drink and all the delights of the senses. From the time when it is light enough in the morning to distinguish between a white thread and a black one, until sunset, not a drop of water nor a morsel of food can pass his lips. I have seen laboring men engaged in their severe toil, carrying heavy sacks of grain on their backs, wading through the salt water to the little Arab vessels at anchor near the shore, with a hot sun blazing upon their heads; yet they toiled on from morning until night with little cessation, without a drop of water or a morsel of food; and all for their religion. Perhaps they were uttering the most frightful blasphemies, and telling unnumbered falsehoods; yet they must fast, because their religion requires it.

But the moment the gun upon the castle announces the setting of the sun, every Moslem betakes himself to his home, where he spends the night in feasting; thus making up by night what he loses by day. And at two o'clock in the morning the watchmen in the streets go through the Moslem quarter of the city, to awaken the faithful, that they may prepare themselves for the fasting of the day. Yet no one indulges in the use of intoxicating liquors. The Moslem never drinks an intoxicating beverage. Whatever his religion requires, he most faithfully performs; and if commanded to fast, he fasts from the first moment until the last.

The fourth and last duty of the Moslem is the *Pilgrimage to Mecca*. But of this we have already spoken, and it is not necessary to repeat the statement.

This, then, is the *faith* and the *practice* of the Mohammedan — what he *believes*, and what he *does*. Now what is the private, moral character of a man with such a faith and such a *religious* practice? It is just what you would expect in a religion which makes no appeal to the conscience, and has no restraining influence upon the life. Islamism is not a spiritual faith. It has no way of reconciliation with God. It does not teach love, either to God or man. And the Mohammedan is a man of unrestrained passions, full of falsehood and blasphemy, impure in his private character, jealous, unforgiving, uncharitable. He has no love to God, and no hope of heaven. And the moral character of the Moslem is a fair representative of the character of *all* the different religious sects of the East. They are all, alike, corrupt and immoral. Not one of them gives evidence of a saving knowledge of Christ. They have all forsaken the "fountains of living waters," and hewn out to themselves broken cisterns, which can hold no water.

Proceedings of Other Societies.

Presbyterian Board of Foreign Missions.

The following summary view of the operations of this Board is gathered from its last Annual Report.

No. of missions,	. . . . .	24
" stations, not far from	. .	50
" American ministers,	. . . .	69
" Am. lay teachers and others, males,		27
" " " " females,		101
Total from America,	. . . .	197
No. of native ministers,	. . . .	4
" " lay teachers and others, (returns incomplete,)	. .	52
" communicants, (returns incomplete,)		1,162
" pupils in schools, " "		2,349

The missions are distributed as follows:— In Africa, 3 or 4; India, 2; Siam, 1; China, 3; Chinese in California, 1; Japan, 1; South America, 3; North American Indians, 9. The Board has also a missionary to the Jews, in New York, and assists various Protestant societies laboring among Roman Catholics in Europe.

In closing their Report the Committee say:

The foregoing Report brings to view many facts of deep interest to those who pray and labor for the extension of the Redeemer's kingdom. The people of God have been called upon to mourn no afflictive dispensations nor distressing revulsions, like those that were permitted to befall the missionary work of the preceding year. On the other hand, the missionaries, in all the various fields of labor, have pursued their work in quietness and peace; and with one painful exception, they have been spared for the work of the Lord. They have witnessed many tokens of the divine favor in connection with their labors. Among the Indian tribes, the cause of truth and virtue has been making decided progress, and each successive year furnishes new proof of the power of the Gospel to improve their condition. The stations among the Chippewas, the Creeks, the Chickasaws, and the Choctaws, have been specially favored by the outpouring of the Holy Spirit, resulting in the accession of a large number of hopeful converts to the churches in these different places. The missions in South America have not been without tokens of good. The opposition excited by the Romanists against the missionaries in Bogota, for the present at least, has been put down, and the rights of religious toleration in that city have been fully sustained, both by the government and the people. In Africa, the missionary work has been prosecuted with energy, and the prospects of the missions in this part of the world, with the exception of the threatened interference at Corisco by the Spanish government, were never more encouraging than at present. The church at Sinou has received to its communion upwards of twenty persons, whilst the missionary brethren at Corisco have been permitted to witness the hopeful conversion of a number of the most promising young men on the island. Peace and order have been restored in northern India, and not only are the signs of the times under the new government more favorable to the progress of the Gospel, but our missionary brethren are already gathering rich fruit from the very ground that was so terribly scorched in the great rebellion. In China, the great missionary field, not only have

most of the barriers to the spread of the Gospel been taken out of the way, but the people themselves are giving evidence of their readiness to receive the Gospel. The mission at Ningpo especially has been favored with tokens of the Spirit's presence and converting power.

It will also be seen, upon examination of the Report, that measures have been adopted for enlarging the area of missionary labor, by the establishment of three new missions. One of these is to be located in Brazil, another among the natives of Western Africa, and the third in Japan, and the missionary brethren designated to commence these new enterprises will all be on their way, Providence permitting, in the course of a few weeks. They and their work are commended to the prayerful remembrance of all who love the Lord Jesus, and pray for the advancement of His kingdom.

But the great feature of interest, that has been developed by the providence of God during the past year, in connection with the cause of missions, is the wonderful openings which have been made in most of the heathen nations of the earth for the spread of the Gospel. It is within the memory of many now living, when Africa, China, Japan and many other portions of the pagan world, were sealed countries, so far as the introduction of the Gospel was concerned. For some years past, most of these countries have been showing some signs of relaxation under the pervading and controlling power of God's providence. But the past year will always be regarded as the great missionary epoch of the age, in which the interpositions of Divine Providence were too signal to be misapprehended, and the doors have been opened too wide to allow of any doubt about God's purposes of mercy toward these benighted nations. It remains to be seen whether the church will gird herself for the discharge of those solemn responsibilities which have thus been laid upon her by the providence of God.

The new missions spoken of as about to be commenced are included in the summary on a preceding page. Respecting two of these, one in Africa and one in South America, the Report speaks as follows:

Contemplated Enlargement in Africa.

The Executive Committee have for a long time past been very desirous of doing more for the spiritual improvement of the aboriginal population of Liberia than has been done, but they have hitherto been prevented by the want of suitable agents. The native population within the nominal bounds of Liberia, is generally estimated at 200,000, twenty to one of the Americo-African population, and connected at the same time, by tribal, linguistic and commercial relations, with millions of the same race farther in the interior. In conducting missions in this wide and very difficult field, it is necessary to have well educated and thoroughly pious men—such as will be able to study out and reduce to writing these barbarous dialects, and make them the channels of conveying divine truth to the minds of the people, and at the same time to exert a commanding influence upon the minds and character of those benighted millions. The climate of this part of the country has been so peculiarly unfavorable to the European constitution, that it has been regarded as very difficult to effect anything of importance through the agency of white men. At the same time, it has been found not less difficult to get colored men of suitable qualifications, who were willing to engage in this department of labor. This felt want of qualified laborers is likely to be removed by the encouraging results now being developed by the Ashmun Institute, in this country, and the Alexander High School, in Liberia. This latter institution is itself conducted, to a considerable extent, by one who has been educated in its own bosom, while several of its pupils are engaged in teaching, and one, at least, is exclusively engaged in conducting a boarding-school for native children.

The Ashmun Institute, though it has been in operation but a short time, has brought forward a number of colored young men, who promise to be useful in the ministry. Three of these are under appointment by the Board, to labor among the natives, and are expected to embark for their field of labor early in May.

Proposed Mission to Brazil.

The Christian community have had their attention directed to Brazil for some time past as an inviting field of missionary labor, and as having special claims upon the evangelical churches of this country.

With a territory greater than that claimed by the United States, a climate alike varied and healthful, and a soil capable of yielding abundantly all the products, both of temperate and tropical climes, Brazil has as yet but a comparatively small population, and her rich and varied resources are still in a great measure undeveloped. Influences are at work, however, both in Europe and Brazil, that are rapidly drawing a large immigrant population to the latter country; and the day is probably not far distant, when Brazil will take rank among the most important nations of the earth in population and all the other elements of national greatness. It is a matter of great moment both to her present and future well being, that the mind of the nation be thoroughly imbued

with sound religious views and principles; and these must proceed, in the first instance, from the evangelical churches of this country. There probably never has been a more favorable time than the present for the undertaking. Roman Catholicism, it is true, is the established religion of the country, but liberal views are entertained by the Government, and by a large portion of the more intelligent classes, whilst religious toleration has been established by legal enactment.

One missionary, Rev. A. G. Simonton, a member of the Presbytery of Carlisle, and a recent graduate of the Theological Seminary of Princeton, is under appointment, and expects to sail for this new field of missionary enterprise in the early part of the summer. The mission must of necessity be somewhat experimental. His first object will be to explore the ground, ascertain by what means the native mind may be most successfully reached, and test the question how far the legal enactment in favor of religious toleration can be maintained. Should these investigations prove favorable, as there is every reason to suppose they will, the mission may afterwards be enlarged to any extent that circumstances would seem to justify.

American Baptist Missionary Union.

The following extracts from the last Annual Report of the Union relate to a subject of much importance—the raising up of native preachers and pastors to carry on the work of evangelization where it has been begun.

Maulmain Karen Mission.

Theological School.—This has been carried on as in former years, under the superintendence of Dr. Wade, assisted by Mr. Hibbard, Pahpoo and Sha shoo, Mrs. Wade also rendering valuable service. The course of studies, and other exercises for the improvement of the pupils, have been as heretofore. The term for 1858 commenced on the first of May with thirty-two pupils, including two still connected, in part, with the normal department, and eleven who had been connected with the graduating class of the previous year. "All the students," writes Dr. Wade, "have given us the fullest satisfaction, both in regard to their conduct and their assiduity in study. Not a single case of misconduct has occurred to our knowledge."

Of the value of such a school and its past usefulness, Mr. Hibbard thus expresses his estimate: "Such a school, embracing, or at least alongside of, a high literary department, it seems to me is of very great importance, both to the stability of the Karen churches, and to the progress of the Gospel among those who are still heathen. Not that this or any other general school would or could be expected to educate all the preachers; but it could educate a large number who would become pillars in the various missions, lights, and guides, and balance-wheels, to those less highly favored; and especially so, if there was sustained, in connection with it, a high literary department. The school has hitherto been doing most important service in this respect. The graduates of this seminary are not wanting either in a knowledge of the Scriptures, in piety or in efficiency. We know that many of them, and we have reason to believe the great majority, are now efficient evangelists and pastors. That all should prove such, we can not expect; but I am confident that the proportion is as great as in our best Theological Schools at home."

Toungoo Mission.

Instruction in the Scriptures.—Dr. Mason is giving his earnest attention to the training of native preachers, and lets no opportunity pass unimproved for rendering their knowledge of the Word of God more accurate and comprehensive. The following account sets forth one species of his efforts in this department.

"No feature of the work among the Karens appears so full of promise as the eagerness with which the young preachers seek for information on Biblical subjects. During the three or four weeks spent with our Associations, whenever I sat down to eat, they were always more or less around me, seeking information on difficult subjects; and when I strolled into the forest at evening, a long peripatetic train questioned me at every step. Sometimes I would seat myself to rest on a granite rock, overtopping the plains, thousands of feet below, when all around would quietly seat themselves, a crowd of young men, with their open Testaments, each eager to ask me concerning some passage or other which he found difficult to comprehend."

In addition to this "extemporaneous" method of imparting a knowledge of divine things, Dr. Mason has, during the year, initiated a more formal and systematic plan. Under date of October, 1858, he writes: "I have taught a school for the assistants these rains, three or four months, embracing over forty pupils, most of whom are employed as preachers and teachers, and could not be absent long from their congregations. Some could attend school a month, others two, and others three; and I adapted my school to the wants of my pupils, and let them come and go so as best to further the interests of the churches. * * *

"It is astonishing to see the progress these men make under the most unfavorable circumstances, when they are really called of God to the work; or, if that language be too old-fashioned, when they are in earnest."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

NORTHERN ARMENIANS.—Mr. Schauffler still reports many cases of interest among Mohammedans. He mentions the baptism of one, on the 21st of December, a person of some standing, who became deeply serious several months since, and whose statements in regard to his Christian experience were very satisfactory. "When he went home," (after his baptism,) Mr. Schauffler writes, "he communicated to his wife the change in his religious relations; on hearing which, she asked: 'Have you only a soul to save? Have not I too a soul? I desire to be saved, and I wish you to communicate to these friends my desire to profess my faith in Christ.' This he has done, and we shall probably have to converse with her soon, with a view to ascertaining her preparation for the ordinance." Another person, an old man, in a position of influence with a large body of men, now in an attitude towards Christianity which is very hopeful, who "appears to be spiritually minded, humble, and deeply serious," "came up with this man, somewhat in the hope of being baptized with him. Finding that the rite could not now be administered to him, he meekly submitted, and begged that the proper measures might be taken for his reception into the Christian church." There are also four or five others, Mr. Schauffler says, belonging to the same body, who will apply for admission as soon as this one is baptized.

In another letter, Mr. Schauffler speaks of the late conspiracy as having been brought about by "the multitudes of literary idlers, in the shape of professors, lecturers, students, and other loafers," connected with the mosques and dervish establishments. He states that Government is taking efficient measures to reduce the power of these establishments.

Mr. Herrick, who arrived at Constantinople, December 2, writing on the 2d of January, mentions some of his first impressions. "The arrival of the 'Armenia' at her anchorage was in the darkness of the night; and having left Boston at noon of one of the most beautiful days of last autumn, the contrast struck my excited imagination as emblematical of the spiritual condition of the two metropolitan cities; and I thought, as the dawn revealed the great, ancient, oriental city, right before me, and minarets, like church spires, built on slender towers, rose thick almost as forest trees—Is this venerable and beautiful city to be once again all luminous with the holy light of God? Lord, *when* shall this be?"

Speaking of the Turkish department in the seminary, with which he is to be connected, he writes:

I wish to bespeak for it a place—an *abiding* place—in the warm sympathies and earnest supplications of praying souls in America. We know not "whereunto this will grow," but the Lord seems to be preparing work for us in those serious and frequent stirrings in the Mohammedan population, in which his hand is often plainly traceable, but the nature, and extent, and tendency of which, we cannot always estimate. This much those experienced in the work are assured of;—quite a number of Mohammedans have left their religion, have embraced Christianity with the heart, and are exhibiting consistent—some of them singularly beautiful—Christian lives; many more are soberly inquiring after light and truth in the Gospel; and many others are turning, unsatisfied, from a religion which cannot save, or doubting and wavering in a merely nominal devotion to Islamism. That which is most striking in what does come to light is the clear evidence, often, of the work of God's Spirit or providence, in individual cases and in general movements. Surely we may regard the Turkish department of the seminary with a real and watchful interest, wisely cherishing it, and expecting and praying for its increase, and purity, and success.

Mr. Trowbridge, (January 5,) mentions some adverse facts. The young Turkish officer taken to Constantinople, from Adrianople, whose case was described so fully and hopefully by Mr. Morse, in a letter published in the Herald for August last, turns out to be "a most dishonest man." And, more painful still, all the girls who were thought to be converted some time since in Miss Willett's Jewish school at Constantinople, "have returned to the religion of their fathers, and Miss W. has now no hope that even one of them was truly converted."

Mr. Greene writes from Nicomedia, December 19. He mentions the continued illness of Mr. Parsons, from fever, but hopes "he is slowly gaining strength;" speaks of attending an interesting quarterly meeting of native preachers at Adabazar, and says:

The members of the church in Adabazar are distinguished for the harmony which prevails among them and for their faithful attendance on the ministrations of the sanctu-

ary. It is certainly worthy of commendation, that scarcely a prayer meeting is held at which all the members of the church are not present. A few persons from the old communion have recently joined the congregation. * * * We have at last prevailed upon one of our native helpers, who is a very suitable man, to go to the city of Chengiler, to labor for the perishing thousands about the Lake of Nice. To us the Lord appears to have opened the door of entry for the Gospel in that region, and we trust and pray that his work may now go forward there. We have sent this native brother forth *in faith*, trusting in God for the means to support him the coming year.

The most encouraging item of intelligence I have to send you now, is in respect to Koordbeleng. Three weeks ago we sent one of our native preachers to spend the Sabbath at that place. Hitherto the congregation there has numbered only twelve or fifteen, but on the occasion of our preacher's visit, at three public services, between seventy and eighty persons were present, and all observed good decorum and listened with the closest attention. The house where the meetings were held was not sufficient to contain all who came, and some stood without. We cannot sufficiently praise the Lord for the unexpected and cheering intelligence that comes from that stronghold of Satan. Yet, while God is working, the great adversary is also at work, and even now the enemies of the truth are threatening with violence both our native helper and those who attend the Protestant meetings.

Mr. Parsons writes at a later date, (January 7,) that the helper sent to Chengiler did not succeed. "The time has not yet come. There are several persons enlightened, and somewhat interested in the truth, but they are not prepared, for its sake, to suffer persecution." The Protestants at Baghchejuk, assisted by friends in America, have procured a bell for their meeting-house, which has been hung, and Mr. Parsons says, "will be a great blessing to the place."

Mr. Pettibone writes from Erzroom, November 4. He left Constantinople for that place immediately after the last annual meeting of the mission, and found it "a sad sight" to look upon the desolations occasioned by the earthquake; but, with Mr. Dunmore, immediately commenced repairing the mission premises, to have them in readiness for Mr. and Mrs. Winchester, who had also been appointed by the mission to that place. "In the mean time," he says, "we found in the city much to encourage us to labor." In September they made a tour to Erzingan, which "has an Armenian population of at least 7,000 or 8,000," and which "seemed so important a post that Mr. Dunmore at once decided to make it his residence for the coming winter." They had recently learned of a change of arrangements, by which Mr. and Mrs. Winchester were to remain at Sivas for the winter, Mr. Parsons having been obliged to return to the United States, while the Committee of the mission would approve, under the circumstances, of their leaving the Erzroom field and going, for the winter, Mr. Pettibone to Sivas and Mr. Dunmore to Cesarea. They decided, however, to adhere to their previous arrangements, and remain, one at Erzingan, the other at Erzroom. That station Mr. Pettibone regards as very important, from its "geographical extent," its being "in Armenia proper," and also because "it borders on Russia, the home of hundreds of thousands of the same race." The truth, he says, has already entered Russia. "Our religious books are circulated there, and there are many who have come to a knowledge of the truth." He trusts Erzroom will not be again abandoned, but that "the Lord will stir up his people to fill his treasury, and consecrate their sons and daughters as missionaries of the cross of Christ."

Mr. Ladd writes from Smyrna, December 30:

A young Armenian, who has a wife and two children, has just united with the Protestants. He has for several months attended our preaching service quite frequently, and seems to be a sincere inquirer, if not already truly converted. His wife is unenlightened as yet, and their Armenian neighbors, during his absence from his house, have filled her mind with all sorts of calumnies about the Protestants; all to induce her to leave him, if he persists in his course. To-day he determined to leave that neighborhood, and live nearer to us, and there is a great commotion among the Armenians, who have concealed his wife and children from him for the present, and refuse to let him see them. But the head man of the Protestants here is looking after the matter, and all will be put to rights, doubtless, very soon. The progress of the truth must necessarily be accompanied by such excitements among the people, and there will be many such, and ten times greater, I trust, in Smyrna. The close of the year shows advancement in our work; but we wish to see it much more rapid. Two men, heads of families, are to be received to church fellowship next Sabbath, on profession of their faith. One is an Armenian, the other is Mr. Freeman, a converted Turk, baptized by Mr. Schauffler, some time ago, at Constantinople. His wife is already a church member.

GREECE.—Dr. King writes from Athens, December 29:

Believing that the years of my pilgrimage on the earth are nearly numbered, I have been laboring, I think I may truly say, with all my might, to finish the work which God in his providence has given me to do, and be ready for my departure from this world. In addition to my regular service in Greek, on the Lord's day, and the distribution of the

sacred Scriptures and other books as usual, I have been occupied with the preparation and printing of five volumes of my own writings, one in French, and four in Modern Greek. These five volumes I print at my own expense, (it amounts to a considerable sum,) and the preparation of them for the press, copying, correcting, &c. has cost me a great deal of labor. I have performed it cheerfully, however, with the hope that they will be useful to many in these regions, after my decease.

With regard to books distributed by me during the present year, I have sold, I believe, seven or eight hundred copies of the New Testament in Modern Greek, and sold and distributed, in Athens and its immediate vicinity, about five thousand copies of the Ten Commandments. Several schools also, as well as various individuals, have been supplied not only with the sacred Scriptures, but with various other books, moral and religious. I have just printed another five thousand copies of the Commandments, and have in the press a new edition of Baxter's Saint's Rest, in Modern Greek.

His trial, upon charges on which it was announced in the December Herald that he had been unexpectedly summoned to appear before the judicial authorities, he now says, will not come on before February.

Syria.—A letter from Mr. Benton, dated December 5, mentions a visit of Hon. James Williams, United States ambassador at Constantinople, to Syria. Mr. Benton says this visit led to a pleasant settlement of the difficulty growing out of his expulsion from Zahleh, and adds: "Indeed, all the entanglements of every case, at Jaffa, Damascus, and Zahleh, seemed to disappear at his presence, and the impression of his visit is peace everywhere."

Nestorians.—Dr. Wright, (November 30,) confirms the report, "which has long been current," that Russian agents, (Greek Church missionaries,) are to be sent to the Nestorians, and remarks, that "the increasing desire on the part of Russia to extend her influence among the Christians in these countries" is "heartily reciprocated by the mass of Christians, who are groaning under Mussulman rule." He also writes:

Mar Shimon, the Nestorian Patriarch, is in circumstances of great trial. Since the subjugation of the mountains by the Turks, he has been held responsible for the taxes of some of the mountain tribes. A portion of these he has collected, and paid over to the Turks, but no year the full amount demanded. The Turks are now demanding the arrears of past years, and hold Mar Shimon responsible for them. They were planning to seize him, when he and his whole family fled in the night from the Patriarchal residence to the rugged ravine of Diss, where a large body of the mountain tribes assembled immediately to defend him. It is said that the Turkish authorities in Koordistan have informed the Porte that he is in rebellion, and suggested that a sufficient body of troops be dispatched to subdue him and his people. There is a report, that in case the Turks proceed to extremities against them, they intend to quit their mountain fastnesses and in a body proceed to Russia, Mar Shimon at their head.

Madura.—Mr. Tracy (Oct. 29) mentions the death of a former pupil and, subsequently, native teacher in the seminary, who had been eminently a man of prayer, and whom all regarded as "an uncorruptible and sincere Christian," though "for the past two or three years his mind, from overworking, had been partially deranged." "Since the commencement of the year, eleven persons have been admitted to the church, on profession of faith."

Shanghai.—Mr. Bridgman, in a letter dated October 3, refers to the death of Messrs. Macy and Aitchison, and to the defeat of the English and the failure as to the expected ratification of the English and French treaties, and says:

All these local affairs, and the reports, from month to month, of the small and tardy contributions to your treasury in Boston, with the hope deferred of seeing new laborers, have made me *exceedingly* sad, and must in part account for my unusually long silence. The fact is, Mrs. Bridgman and I both have so many things to do, that often we hardly know which way to turn, or which to do first.

Now these afflictive providences, and these "untoward events," it may not be possible for us fully to understand; but what we know not now we shall know in God's own good time. He does all things well, is his own interpreter, and in his own best method will lead his elect to honor and glory and endless blessedness. Out of all these dark clouds he will cause light to break forth, and bring forth good from what now seems sad and disastrous. The day of China's redemption draws nigh. * * * If I am not wholly wrong in reading the signs of the times, the day is not very distant when China shall be opened in good-faith, and her sons and her daughters, *in large numbers*, become obedient to the faith of Jesus.

Yesterday the number of communicants in our church was doubled, there being now, in all, fourteen who have avouched Jehovah to be their God and Jesus to be their Savior. Of these last seven, two were pupils; one was the only son of the late evangelist, Liang Afah; while the others were all members of one and the same household. A solemn and joyous Sabbath day it was, and especially interesting was it to me, it being the last day of thirty years' service under the direction of the American Board; my commission, as a missionary to the Chinese, bearing date October 30, 1829.

Respecting the Lo family, and the son of Liang Afah, it would be pleasant to trace out the successive steps by which they have been brought to Christ. As they seem to be genuine converts, we rejoice over them, though it be with much fear and trembling. They are as the feeble, tender lambs of the

fold, especially needing watchful care and effectual and fervent prayer; for it is only by God's grace that they can stand and be saved. Little do our friends in Christendom know to what temptations and trials the first converts are here exposed, from what evil influences and depths of sin they have been rescued, or what are the anxieties which come upon those who have to watch for their souls.

Mr. Blodget, (November 22,) mentions that he baptized one person, a widow woman, in October. In regard to the present aspect of affairs he writes:

For the past few months our prospects in China have been clouded. Beginning with the disaster at the North, in the early part of the summer, there followed the uncourteous treatment of the American Legation, and then the outbreak of hostile feeling at Shanghai and the vicinity, in consequence of the kidnapping of coolies. This resulted in the violent death of several individuals, in the stoning or otherwise injuring of several others, among whom were two or three missionaries, and, what is much to be deplored, in an alienation of feeling, and suspicion, which it must require some time to remove. Two chapels were attacked, and one so injured that the walls were only left standing. Under these circumstances, and on the eve of a recommencement of hostilities the issue of which, whether in the complete overthrow of this government and in the establishment of Western rule in the now open ports, as a defence against anarchy, or, while the present government is still upheld, in the enlarged rights and privileges of foreign residents, is hidden from our view, it behoves all who pray, "Thy kingdom come," to send up their constant supplications that God would prosper his own cause in this country, and show his salvation to this poor, proud, ignorant, and blinded people.

Senecas.—A letter recently received, indicates that the Lord is graciously answering prayer at Cattaraugus, and the brethren there "ask his people for a continued and deepened interest in their supplications." Writing February 6, Mr. Wright mentions that nine hopefully converted persons had just been admitted to the church.

Ojibwas.—Mr. Wheeler wrote, January 12:

Our meetings are very well attended, and we have a good school. Our Indian payment, which took place the last of September, was one of the quietest we have ever had. Not an Indian did I see drunk, and no depredations were committed. A majority of the Indians have taken up their eighty acres of land, (allowed them in the treaty,) on which to make permanent homes. Many things look like substantial progress among our people. They are certainly much more industrious, temperate, and enterprising than formerly. There is evidently a growing desire to own individual property, and make permanent homes for themselves and their children; and now that they have come into possession of the land promised them in the treaty, they have a fresh stimulus to exertion in this direction. Personal religion, too, is becoming more a matter of independent, individual inquiry. They seem to have, also, more discernment of what spiritual religion is, and what it requires. Our native church members are holding on their way, as a whole, and some of them are making decided progress in stability and consistency of Christian deportment. Many are constant hearers of the Word, and a few, we trust, are inquiring, with no little solicitude, what they must do to be saved.

Home Proceedings.

EMBARKATION.

Rev. Alvan B. Goodale, M. D., of Potsdam, N. Y., and Mrs. Mary Ellen Goodale, of Millville, Orleans Co., N. Y.; Rev. William F. Arms, of Norwich, Conn., and Mrs. Emily M. Arms, of Greenfield, Mass.; Rev. Zenas Goss, of Waterford, Vermont; Rev. Amherst L. Thompson, and Mrs. Esther E. Thompson, of Amherst, Mass.; Miss Adelaide L. Mason, of Chelsea, Mass.; Miss Anna J. Beach, of Madison, N. Y.; and Miss Harriet Newell Crawford, of Perry, Illinois, sailed from Boston, February 13, in the bark Smyrniote, Capt. Weston, for Smyrna.

Dr. Goodale and wife and Mr. Goss are to join the Southern Armenian mission, Mr. and Mrs. Arms the Northern Armenian, Mr. and Mrs. Thompson, Miss Beach and Miss Crawford, the Nestorian, and Miss Mason the Syria mission.

Dr. Goodale is a graduate of Amherst College, received his medical education at the New York Medical College, and his theological at Union Theological Seminary. Mr. Goss is a graduate of Dartmouth College and Andover Theological Seminary; Mr. Arms of Yale College and Andover Seminary; and Mr. Thompson of Amherst College and Andover Seminary. These all go, with the unmarried females mentioned above, in pursuance of arrangements made sometime since, to supply vacancies in the several missions occasioned by sickness and death.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Freeport, (of wh. from Mrs. H.'s fam 10;)	35 13	
Portland, 3d cong. ch. and so. 41,18: State st. ch. 5;	46 18	
Scarboro', Cong. ch. to cons. Little Storer an H. M.	115 00	
South Bridgton, A friend,	5 00	
South Freeport,	25 00	—226 21

Kennebec co. Conf. of chs. B. Nason, Tr.
Monmouth, Rev. H. S. Loring, 10 00
Brown's Corner, Friends, 4 00—14 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Central ch. and so. 335,40; m. c. 32,77; Winter street cong. ch. and so. m. c. 40; 408 17
Penobscot co. Aux. So. E. F. Duren, Tr.
A debtor, 6 00
Bangor, Hammond st. cong. ch. 73 25
Brewer, 1st cong. ch. 5 81
Dedham, Cong. ch. m. c. 36 19
Kenduskeag, 1 50
Orono, Cong. ch. and so. 21 05
Old Town, do. 22 65
Stockton, do. 10 00—176 45
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Buxton Centre, Rev. G. W. C. 10 00
Newfield, Cong. ch. 5 00
Kennebunkport, South cong. ch. 9 75
York, Rev. S. H. P. 1 00—25 75
859 58
Belfast, 1st cong ch. 10 00
Calais, Cong ch. 223,67; ded. prev. ack. as fr. Castine, 138,18; 85 19
Camden, Cong. ch. and so. wh. and prev. dona. cons. JOSEPH STETSON an H. M. 20 47
Deer Isle, Cong. ch. 8 00
Machias, do. m. c. 44 00
Turner, Cong. ch. 4 00—171 66
1,022 24

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.
Keene, A friend, 10 00
Stoddard, Rev. N. M. S. 5 00—15 00
Grafton co. Aux. So. W. W. Russell, Tr.
Canaan, Cong. ch. and so. 12 00
Hanover, 1st do. 41 00
Orford, West cong. ch. and so. 10 50
Wentworth, 25—63 75
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Bedford, Pres. ch. 100; la. 21,80, 121 80
Brookline, Cong. ch. 22 50
Amherst, Gent. 168,43 · m. c. 43,73; wh. cons. FRANCIS P. FITCH and CHARLES DAVID H. M.; la. wh. cons. Mrs. HARRIET FISK an H. M. 103; a family Christian present to cons. Miss MARY C. B. BOYLSTON an H. M. 100; 415 16
Manchester, D. Mark, 20; D. K. Mark, 20; 40 00
Nashua, Pearl street ch. to cons. LEONARD W. NOYES and SAMUEL M. FREELAND H. M. 223 16
New Ipswich, 1st ch. m. c. 28 00—850 62
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South cong. ch. and so. to cons. HENRY E. SAWYER an H. M. 100; West par. cong. ch. and so. 15; 115 60
Fisherville, Rev. A. W. Fiske, 10 00—125 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Candia, Cong. ch. and so. 50 35
Chester, A friend, 10 00
Derry, 1st cong. ch. 47,64; m. c. 27,72; 75 36
Epping, Cong ch. and so. 23 60
Exeter, A friend, 3 00
Londonderry, A few indiv. 4 00
Windham, J. H. 1 00—167 32
Strafford co. Conf. of chs. E. J. Lane, Tr.
Great Falls, 1st cong. ch. wh and prev. dona. cons. W. W. NASON an H. M. 77 00
Rochester, Cong. ch. 50 00—127 00
1,348 69

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. and so. 64 00
Ripton, do. 9 00—73 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, Friends, 200; 2d cong. ch. and so. m. c. 66,28; 266 28
Chittenden co. Aux. So. E. A. Fuller, Tr.
Hinesburg, Cong. ch. m. c. 5 00
Jericho Centre, La. cent so. 10 00
Woodbury, Mrs. Sarah King, 1 42—16 42
Franklin co. Aux. So. C. B. Swift, Tr.
Swanton, D. B. 2 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Thetford, 1st cong. ch. (of wh. fr. a friend for ed. in Gaboon m. 10;) 86 18
West Randolph, Cong. ch. and so. 23 00—109 18
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Barton, Cong. ch. 14,90; m. c. 6,50; 21 41
Coventry, Cong. ch. and so. 25,75; m. c. 2,25; M. P. 1; 29 00
Derby, Cong. ch. and so. 8 50
Holland, do. 5 00—63 91
Rutland co. Aux. So. J. Barrett, Tr.
Brandon, Cong. ch. and so. 35,75; m. c. 121,48; 157 23
West Rutland, Cong. ch. and so. to cons. HORATIO MEAD an H. M. 191 23—348 46
Windsor Co. Aux. So. J. Steele, Tr.
Bridgewater, Cong. ch. 3 00
882 25
Granby and Victory, Cong. ch. and so. 4 42
Rupert, do. 9 00—13 42
895 67

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Centreville, Cong. ch. and so. 27 10
Eastham, B Freeman, 2 00
South Dennis, Cong. ch. and so. 24 00
Waquoit, do. m. c. 6 00—59 10
Berkshire co. Aux. So. H. G. Davis, Tr.
Glendale, Miss S. Perry, 10 00
Pittsfield, A friend, to cons. Miss SARAH D. TODD an H. M 100 00
Sandisfield, Indiv. in cong. ch. 7 00
Windsor, Cong. ch. m. c. 9 00—126 00
Boston, S. A. Danforth, Agent.
(Of wh. from Miss F. B. Banister, 50; a friend, 50; a fem. friend, 50; unknown, 20; a friend, 5;) 4,800 58
Essex co. North Aux. So. J. Caldwell, Tr.
Newburyport, Whitefield cong. ch. to cons. Mrs. MARY FORBES an H M. 100; united m. c. 54; North ch 39,75; a lady, 50c.; 194 25
Rowley, Cong. ch. and so. wh. and prev. dona. cons. Miss SARAH HALE an H. M. 95 20—289 45
Essex co. South, C. M. Richardson, Tr.
South Danvers, Cong. ch. and so. m. c. 66 00
Essex co.
Lynn, 1st cong. ch. 5 00
Lynnfield, 2d do. m. c. 5 00
North Beverly, Cong. ch. m. c. 39 74
North Andover, Trin. cong. ch. and so wh. and prev. dona. cons. S. H. PARKER an H. M. 50 00—99 74
Franklin co. Aux. So. Lewis Merriam, Tr.
Ashfield, 2d cong. ch. and so. 10 65
Buckland, Cong. ch. 34 00
Conway, do. m. c. 109 65
Greenfield, 1st do. which and prev. dona. cons. ELISHA ARMS and ROSWELL W. COOK H. M. 67,81; 2d do. 81; m. c. 25; a friend, 50; 223 81
Montague, Cong. ch. gent. and la. 37,60. m. c. 50; 87 60
Northfield, Trin. cong. ch. and so. 10 36
Shelburne, Cong. ch. gent. 47,40; la. 33,80; to cons. STEPHEN FELLOWS an H. M. 81 20
Wendell, S. D. 1 00
West Hawley, Cong. ch. 2 00
560 27
Ded. paid for printing, 10 00—550 27
Hampden co. Aux. So. J. C. Bridgman, Tr.
Chicopee, 3d cong. ch. and so. wh. and prev. dona. cons. J. W. HITCHCOCK an H. M. 50 00

Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L. H. 1; North ch. and so. 2,30; 3 30
Belchertown, Benev. so. 40 00
Easthampton, Payson cong. ch. and so. 224 29
Granby, m. c. 70,16: a friend, 5; 75 16
Northampton, 1st cong. ch. gent. benev. so. 226,50; gent. coll. 300; m. c. 50,75; Edwards ch. m. c. 17,24; a friend in Hampshire co. 100; 694 49
Plainfield, Cong. ch. and so. 40 00
Westhampton, m. c. 80; A. G. J. 2; 82 00
Whately, 1st cong. so. 31 18
Worthington, Gent. 48,20; m. c. 19,57; 67 77
Williamsburg, Gent. 67 36
Middlefield, Cong. ch. 26 10
1,351 65
Ded. disc. 1 66-1,349 99

Middlesex co. North and vic. C. Lawrence, Tr.
Boxboro', Cong. ch. and so. 6 00
Fitchburg, Calv. do. m. c. a new year's off'g, 149; Relig. char. so. 1; Mrs. R. Briggs, 20; 170 00
Groton, Union ortho. ch. and so. m. c. 55 62
Littleton, Cong. ch. and so. 40 00—261 62
Middlesex South.
Concord, Evan. cong. ch. m. c. 71 73
Holliston, Cong. ch. 58 00
Marlboro', Union ch. and so. (of wh. to cons. Rev. SYLVESTER F. BUCKLIN an H. M. 50,) 66 00
Natick, 1st cong. ch. 100 00
Sudbury, Cong. ch. and so. 119,50; m. c. 47,50; 167 00
Weston, Mrs. M. A. H. Bigelow, 30 00—492 73
Middlesex co.
Brighton, Evan. ch. m. c. 21 02
Cambridge, Miss E. Harlow, 13 00
Cambridgeport, 1st evan. cong. ch. indiv. and m. c. 124 71
East Cambridge, Evan. cong. ch. m. c. 16 09
Lowell, Miss Sarah V. Hosmer, for Village teacher and beneficiary Nestorian m. 50; 1st cong. ch. m. c. 46,50; Kirk st. ch. m. c. 53,83; 150 33
Reading, Old South ch. (of wh. to cons. EDGAR DAMON an H. M. 100;) 119; m. c. 37; 155 00
West Newton, Cong. ch. and so. (of wh. from Mrs. B. F. Whittemore to cons. Mrs. S. G. BURNAP of Holliston an H. M. 100;) 300 00
Winchester, 1st cong. ch. and so. (of wh. to cons. JOSEPH HUSE an H. M. 100;) 151 28—932 54
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Brookline, E. P. 10 00
Dorchester, Miss Winifred Atkins, to cons. CHARLES WILLEY, of South Windsor, Ct. an H. M. 100 00
E. Medway, 1st cong. ch. and so. m. c. 16 61
Stoughton, Sanford Gay, 100 00
Roxbury, Eliot ch. and so. m. c. 10,07; Vine st. ch. m. c. 15,73; 25 80
West Roxbury, Evan. ch. m. c. 24 50
Wrentham, 1st cong. ch. and so. 45 00—321 91
Old Colony Aux. So. H. Coggeshall, Tr.
Cohasset, Cong. ch. and so. 74 00
South Dartmouth, do. 10 00—84 00
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st cong. ch. and so. 70 00
North Weymouth, 1st ch. m. c. 19 00
South Weymouth, 2d do. 65; m. c. 9,35; 74 35—163 35
Pilgrim Aux. So.
Marshfield, 1st cong. ch. m. c. 10 46
Plympton, A friend, 1 00—11 46
Taunton and vic.
Attleboro', 2d cong. ch. 14 00
Pawtucket, Cong. ch. and so. gent. (of wh. to cons. SPENCER B. MOWRY an H. M. 100;) 205,50; la. (of wh. to cons. Mrs. RACHEL T. POTTER an H. M. 100;) 201,10; m. c. 217,88; 624 48
Raynham, 1st cong. ch. and so. 12 00—650 48
Worcester co. North Aux. So. C. Sanderson, Tr
Westminster, Friends, 25 00
Worcester co. South Conf. of chs. W. C. Capron, Tr.
Millbury, 1st cong. ch. 30 00
Upton, Cong. ch. 3 34
Uxbridge, Evan. cong. ch. to cons. Mrs. CATHARINE B. CAPRON an H. M. 100 00
Whitinsville, G. W. D. 5 00—138 34
Worcester co. Central Asso. W. R. Hooper, Tr.
Northboro', Rev. W. Fay, D. D. 15 00
10,497 56
A lady, 3 00
Chelsea, Broadway ch. and so. m. c. 37,38; IRA CHEEVER to cons. him an H. M. 100; Winnisimmet ch. m. c. 31,01; 168 39
Nantucket, 1st cong. ch. 22 00—193 39
10,690 95

Legacies.—Andover, Rev. L. Wood, D. D., by Rev. Dr. Woods, Ex'r, 100 00
Montague, Mrs. Maria T. Richards, wh. cons. DAVID BRADFORD an H. M. 100 00
Northampton, Miss Sally T. Clapp, by A. S. Wood, Ex'r, 50 00
Salem, Miss Lydia Webb, by George Hodges, Ex'r, 100; Miss Lydia E. Fowler, by George E. Knapp, Ex'r, 3,000; 3,100 00-3,350 00
14,040 95

CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.
Easton, Cong. ch. and so. 80 00
Greenfield Hill, do. wh. with prev. dona. cons. WILLIAM B. MOREHOUSE an H. M. 43 00
Greensfarms, Cong. ch. 5 00
Greenwich, 2d cong. ch. bal. 5 00
New Canaan, Cong. ch. miss. asso. 60,59; m. c. 49,74; 110 33
Norwalk, 1st cong. ch. and so. 200; South so. Rev. D. Platt and wife. 10; 210 00
Southport, Cong. ch. and so. (of wh. fr. ZALMON B. WAKEMAN, wh. cons. him an H. M. 100; F. M. to cons. WILLIAM D. BLACK, of New York, an H. M. 100;) 252 16
Westport, A friend, 12 00—717 49
Hartford co. Aux. So. A. G. Hammond, Tr.
Bristol, Miss L. B. 50
East Avon, Cong. ch. m. c. 8 00
Farmington, 1st cong. ch. 375,61; X. Y. 50; 425 61
Hartford, Centre ch. m. c. 8,35; Calvin Day, wh. cons. G. WELLS ROOT an H. M. 100; a friend, 5; South ch. Seth Terry to cons. Rev. EDWIN P. PARKER and Mrs. LUCY M. PARKER, H. M. 170; 283 35
Manchester, 1st cong. so. 145; 2d do. 5,40; 151 40
Pequonnock, Cong. ch. m. c. 3 00
Unionville, Ch. 42 55
Windsor, 1st ch. 26 56—940 97
Hartford co. South Aux. So. H. S. Ward, Tr.
Newington, Cong. ch. and so. 198 38
Wethersfield, do. 219 63—418 01
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Cornwall, North, Benev. asso. to cons. Rev. CHARLES WETHERBY an H. M. 52,71; South cong. ch. 56,85; 109 56
Litchfield, Cong. ch. 5; m. c. 2,50; 7 50
Salisbury, do. 120 40
Sharon, Cong. ch. 27 00
Winstead, 1st do. 104 54—369 00

Middlesex Asso. R. Selden, Tr.
Chester, Cong ch. 94 74
Hadlyme, Gent. and la. 43,60; m. c. 16,40; 60 00
Hamburg, A friend, 5 00
Millington, Cong. ch. 8 00
West Chester, do. 64,29; m. c. 10,71; 75 00
Old Saybrook, Cong. ch. 41,55; m. c. 61,33; 102 88—345 62

New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, North ch. 512,45; m. c. 15,62 3d ch m. c. 67,95; South ch. m. c. 8,84; Chapel st. ch. m. c. 17,59; Centre ch. 149; m c. 16,48; Davenport chapel, m. c. 2,12; College st. ch. m. c. 20,18; Yale college, a friend, 10; 820 23

New Haven co. West Conso. A. Townsend, Tr.
Bethany, Cong. ch. 37 40
Mt. Carmel, do. 44 12
West Haven, do. 70 70—152 22

New Haven co. East Aux. So. F. T. Jarman, Tr.
Branford, Cong. ch. 50 09
Clinton, do. m. c. 96 00
East Haven, do. gent. 46,50; la. 48,19; 94 69
North Branford, Cong. ch. 63 45—304 23

New London and vic. and Norwich and vic. Aux. So. F. A. Perkins & C. Butler, Trs.
Griswold, Jewett City, 25,25; m. c. 22,35; 47 60
Lebanon, 1st cong. ch. la. 34; Exeter so. m. c. 5,22; 39 22
Ledyard, Coll. 30 00
New London, 1st cong. ch. and so. 2,5; L. L. 40; a friend, 2; 257 00
Norwich, 1st cong. ch. and so m. c. 5; 2d do. 10,20. Broadway ch. (of wh. fr. W. A. Buckingham, to cons. Miss ELIZA C. BUCKINGHAM and Miss ELIZABETH P. RIPLEY H. M. 200; Caleb B. Rogers to cons. Rev. HIRAM C. HAYDEN an H. M. 50;) 358,25; m. c. 12,54; 385 99—759 81

Tolland co. Aux. So. E. B. Preston, Tr.
Coventry, 1st cong. ch. and so. 60; m. c. 13; 73 00
Gilead, Cong. ch. gent. 29,50; la. 32 50; 62 00
Marlboro', Cong. ch. and so. to cons. Rev. ALPHEUS J. PIKE an H. M. 55 00
Rockville, A friend, 1 00
Union, Cong ch. and so. 20 00—211 00

Windham co. Aux. So.
Canterbury, Cong. ch. and so. 66,35; m. c. 15; 81 35
Chaplin, Cong. ch. and so. 55,08; m. c. 33,11; 88 19
Plainfield, 1st cong. ch. 46,35; m. c. 27,53; 73 88
Willimantic, Cong. ch. m. c. 10,50; Miss J. M 1; 11 50
Woodstock, West, Cong. ch. a —, 1; South, cong. ch. 25,45; m. c. 21,54; 49 00—303 92

5,342 50

Legacies.—Canterbury, Mrs. C. M. D. Wolcott, by S. Paine, Ex'r, 100 00
New Haven, John B. Barnard, by N. A. Bacon, Ex'r, (prev. rec'd, 5,444,32;) 645 00
Westford, Mrs. A. W. Lummis, by A. G. Hammond, Tr. 57 70
West Hartford, Mrs. A. P. Talcott, by J. E. Cone, Trustee, (prev. rec'd, 470,04;) 79 90—882 60

6,225 10

RHODE ISLAND.

Little Compton, A family offering, 18; united cong ch. 20,49; 38 49
Newport, United cong. ch. and so. 460 00
Providence, High st. cong. ch. (of wh. fr. A. C. Barstow to cons. A. WINSOR and JOSEPH T. SNOW H. M. 200;) 285 19
Slatersville, Cong. ch. wh. with prev. dona. cons. HIRAM S. YOUNG, Mrs. JOHN TRAFTON, Mrs. GEORGE W. HOLT, Rev. E. A. BUCK, Mrs. E. A. BUCK, Mrs. HARRIET JOHNSON, Mrs. L. ELIZABETH W. SEAGRAVE H. M. 400 00—1,183 68

NEW YORK.

Buffalo and vic. Aux. So. J. Crocker, Agent.
Buffalo, 1st pres. ch. coll. and m. c. 515 87
Lancaster, Pres. ch. 23 00—538 87
Chautauque co. Aux. So. S. H. Hungerford, Tr.
Ripley, 2d pres. ch. 11 00
Westfield, 1st do. 83 34—94 34
Geneva and vic. Aux. So.
Albion, Pres. ch. 83 00
Canandaigua, 1st cong. ch. 69,48; gent. (of wh. fr. Rev. O. E. Daggett, wh. with prev. dona. cons. MARY DAGGETT an H. M. 25;) 195; la. 148,69; fem. sem. 15; m. c. 142,11; 570 28
Dansville, Pres. ch. 62 00
Huron, do. 13 00
Lockport, Cong. ch. 33 28
Middleport, Pres. ch. 13 24
Medina, Mrs. Bayne, 10 00
Romulus, Pres. ch. 92 00
Rushville, Cong. ch. 36 00
912 80
Ded. disc. 1 00—911 80

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Mrs. A. H. W. 250; Ambrose K. Ely, 200; Broadway Tab. 106,98; a friend, a thank off'g, 33,33; W. G. Lambert, 50; Theolog. sem. m. c. 1,) 1,225 02

St. Lawrence co. Aux. So. Rev. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. 12; avails of penny a week, 8; indiv. 15; 35 00
Canton, Mrs. J. W. 1 00
Gouverneur, Cong. ch. m. c. 32,81; indiv. 122; 154 81
Hopkinton, Cong. ch. 15,13; m. c. 29; 44 13
Pierpont, Rev. P. M. 2 00
Parishville, Cong. ch. 7 00
Potsdam, Indiv. 17 00
269 94
Ded. for printing, &c. 11 50—249 44

Syracuse and vic. Aux. So. S. Mead, Tr.
La Fayette, Cong. ch. 25 14
Lysander, Pres. ch. 23 50
Marcellus, do. youth's miss so. 15 00
63 64
Ded. disc. 31—63 33

3,082 80

Amenia, Pres. ch. m. c. 12 50
Arkport, J. P. Case, 2 00
Aurora, Pres. ch. m. c. 50 00
Batavia, Pres. ch. 162 60
Beekmantown, do. 15 00
Binghamton, A friend, 2 00
Bridgehampton, Pres. ch. 30 00
Candor, Cong. ch. 28 00
Cazenovia, "Steward," 100 00
Chester, Pres. ch. 6 31
Clinton, K. 4 00
E. Bloomfield, Cong. ch. and so. 10 00
Flatbush, P. L. C. 3 00
Greenport, a lady. 2 00
Hannibal, Cong. ch. 4 57
Harpersfield, Rev. H. Boies, 5; Miss S. H. 10; L. H. 3; 18 00
Horse Heads, 1st pres. ch. 23 00
Hudson, do. female miss. asso. to cons. Mrs. PHEBE BEEKMAN an H. M. 100; m. c. 59; pres. ch. for Dea. John Hermantz, Oroomiah, 35; 194 00
Huron, Unknown, 10 00
Keeseville, Cong. ch. m. c. 30 00

Kingsboro', Pres. ch.	3 00	
Lowville, do.	30 00	
Milford, do.	13 00	
Mount Morris, do.	11 24	
New Road, Cong. ch. la.	10 00	
Ogdensburg, E. Thompson, a thank off'g,	70 25	
Orient, Cong. ch.	35 00	
Palmyra, 1st pres. ch. 80; less exc. 2,39;	77 61	
Patchogue, Cong. ch. bal.	10 00	
Pleasant Valley, Pres. ch.	10 00	
Port Jervis, do. m. c.	8 25	
Poughkeepsie, do. do.	10 00	
Somers, Pres. ch.	28 48	
South Gilboa, H. M. R.	5 00	
Stony Brook, Miss H. M. A.	1 00	
Vernon, Mt. Vernon pres. ch.	30 00	
Wading River, Cong. ch. m. c.	15 00—1,084 81	
		4,167 61
Legacies.—Albany, Anthony Gould, by William Gould, Ex'r, (prev. rec'd, 3,000;)	500 00	
Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 2,009; less exc. 10; (prev. rec'd, 62,568 81;)	1,999 00—2,499 00	
		6,666 61

NEW JERSEY.

Hanover, Pres. ch.	68 00	
Newark, 1st do. fem. miss. so. 190,50; 2d do. (of wh. fr. young people's miss. so. wh. with prev. dona. cons. CALEB S. WARD an H. M. 50;) 237,95; South Park pres. ch. (of wh. with prev. dona. to cons. Mrs. MARY C. HARRISON an H. M. 50; a lady, 20;) 248,28;	676 73	
Orange, 1st pres. ch. E. Starr,	50 00	
Parsippany, Fem. evan. so.	13 00	
Princeton, Prof. A. Guyot,	25 00	
Rockaway, Pres. ch. 48,71; Mrs. C. King. 20;	68 71	
Springfield, Rev. O. L. K.	10 00	
Trenton, Pres. ch.	21 04—935 48	

PENNSYLVANIA.

By Samuel Work, Agent.		
Philadelphia, Clinton st. ch. 170; Miss Lennard, 30; Pine st. ch. m. c. 5,15; Arch st. ch. Mrs. W. 5;	210 15	
Kensington. Pres. ch.	17 25	
Northern Liberties, 1st pres. ch. to cons. HORATIO B. LINCOLN and JOHN B. STEVENS H. M.	250 00	
West Chester, Pres. ch. 19,50; J. Atwood, 25; Mrs. McDonald, 20;	64 50—541 90	
E. A S.	5 00	
Bell Valley, R R.	4 00	
Carbondale, 1st pres. ch. to cons. GEORGE FOSTER an H. M.	100 00	
Chester, G. Hood,	10 00	
Danby, M. E. C.	1 00	
Edinboro', 1st pres. ch.	5 00	
Gibson, Pres. ch.	8 00	
Great Bend, 1st do. m. c.	5 00	
Lewiston, F. J. Hoffman,	10 00	
Montrose, Pres. ch.	50 00	
Pittsburg, 3d do m. c. 411,66; BENJAMIN P. BAKEWELL, wh. cons. him an H. M. 100; D. O. J. 3,75;	515 41	
Summit Hill, Welsh cong. ch.	5 00	
Ulysses, Pres. ch. and so.	2 00—720 41	
		1,262 31

DELAWARE.

Wilmington, Hanover st. ch. m. c.	63 44

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. m. c.	49 51

VIRGINIA.

French Creek, A. B. 1; Mrs. M. P. 1;	2 00

OHIO.

By G. L. Weed, Tr.		
Cincinnati, 3d pres. ch. m. c.	16 75	
College Hill, Pres. ch m. c.	6 73	
Columbus, 2d do. 27,88; m. c. 5;	32 88	
Dayton, I. A. I. I.	10 00	
Dresden, Pres. ch.	11 00	
Granville, Bal.	6 00	
Homer, Pres. ch. indiv.	6 00	
Ironton, do. m. c.	45 00	
Jersey, Pres. ch. (of wh. for Choc. m. 2,52;) 20,60; m. c. 16,55; C. M. P. 6,73;	43 88	
Johnstown, Pres. ch. 33,56; Rev. E. Garland, 13;	46 56	
Lockland, Pres. ch.	4 52	
Monroeville, do. m. c.	5 38	
Newark, A. Sherwood,	20 00	
Sharon, Pres. ch.	2 00	
Walnut Hills, Mrs. J. Bates, 5; Lane sem. ch. m. c. 8,01;	13 01	
	269 71	
Ded. disc.	75—268 96	
By T. P. Handy, Agent.		
Brighton, Ch.	2 00	
Conneaut,	13 30	
Cleveland, La. miss. so.	54 00	
Grafton and Eaton, Chs.	20 00	
	89 30	
Ded. dis.	1 93—87 37	
By E. De Witt.		
Brownhelm, Pres. ch.	3 00	
Elyria, do.	17 00—20 00	
		376 33
A friend.	5 00	
Ashtabula, I. M. G.	5 00	
Cleveland, Elisha Taylor, wh. cons. Rev. DAVID J. YERKES, of Pittsburg, Pa., Rev. ALFRED TAYLOR, Holidaysburg, Pa., Rev. JOHN T. SEELEY, Syracuse, N. Y., and NATHANIEL E GOODWIN, Columbus, Miss. H. M. 300; s. s. by F. C. Keith, for ed. in Bebek sem. 37,50;	337 50	
Freedom, Mrs. A. Taylor,	10 00	
Hudson, Bible class miss. asso. 9,06; Rev. H. Coe, 9;	18 06	
Maumee City, 1st pres. ch. m. c.	37 42	
Streetsboro', Ch.	7 54	
Vienna, Pres. ch. and cong.	30 00	
Warren, 1st do. wh. with prev. dona. cons CHESTER BIDWELL an H. M.	79 90	
Willoughby, L Lloyd,	6 00—536 42	
		912 75
Legacies.—Dayton, Miss F. J. Snodgrass, by Michael Dougherty, Trustee, interest,	179 10	
		1,091 85

INDIANA.

By G. L. Weed, Tr.		
Anderson, Pres. ch.	5 00	
Bainbridge, do. m. c.	2 77	
Logansport, do. m. c.	6 80	
Indianapolis, 4th do. m. c.	15 00	
Vandalia, Pres. ch.	10 00—39 57	
Indianapolis, A. D. Wood,	10 00	
		49 57

ILLINOIS.

By Rev. C. Clark.		
Canton, Cong. ch.	45 60	
Chicago, Theolog. sem. Rev. Dr. Haven, 15; Mrs. F. 2;	17 00	
Farmington, Cong. ch.	8 61	
Fulton, do m. c.	34 15	
Lee Centre, Cong. ch.	17 00	
Rockford, 1st do.	65 34	
Westminster, Pres. ch.	8 59—196 29	
Belvidere, 1st pres. ch.	35 00	
Carlinsville, Pres. ch m. c.	10 00	
Chicago, A friend of the New England ch. 100; 2d pres. ch. 100;	200 00	

Freeport, 1st pres. ch. s. s. for Dea. Joseph, Oroomiah,	50 00	
Galesburg, 2d pres. ch. m. c. 7; cong. ch. m. c. 17,13;	24 13	
Galena, 1st pres. ch.	24 20	
Jacksonville, A friend,	30 00	
Kewanic. Cong. ch.	4 25	
Malden, 1st do.	41 70	
Mendon, Cong. ch.	30 80	
Port Byron, do.	6 50	
Rockford, La. miss. so. (of wh. for ed. in Mrs. Bridgman's sch. Shanghai, 10;)	30 00	
Rushville, Pres. ch.	17 00	
Sheffield,	2 09	
Tolono, W. K.	9 00	
Waukegan, 1st pres. ch. wh. cons. Rev. GEORGE L. LITTLE an H. M.	68 38	
Wayne Centre, Rev. E. W. K. 1,90; m. c. 1,10;	3 00	—586 05
		782 34

MICHIGAN.

By J. S. Farrand.		
Birmingham, Pres. ch.	13 70	
Detroit, A friend for Gaboon m.	25 00	
Royal Oak, Cong. ch.	2 55	
Troy, Pres. ch.	4 50	
Wing Lake, do.	6 35	
	52 10	
Ded. disc.	18	—51 92
East Saginaw, W. C. S.	6 00	
Flint, 1st pres. ch.	139 00	
Jackson, Cong. ch.	15 00	
Three Rivers, Pres. ch.	31 24	—191 24
		243 16

WISCONSIN.

Beloit, Pres. ch.	16 99	
Delavan, Cong. ch. (of wh. fr. J. S. Officer to cons. Mrs. P. D. KENDRICK an H. M. 100;)	147 00	
Fall River, J. Q. Adams and wife,	25 00	
Fulton, 1st cong. ch.	8 72	
Kenosha, do.	26 33	
Plattville, Cong. ch. 16,57; m. c. 16,62; ded. disc. 69c.;	32 50	
Somers, Pres. ch.	11 00	—267 54

IOWA.

Cedar Rapids, 1st pres ch. m c.	20 00	
Clermont, Pres. ch.	1 76	
Grinnell, Cong. ch. and so.	18 63	
Kossuth, 1st pres. ch. m. c.	3 00	
Postville, Cong. ch.	1 30	
Roberts' Creek, do.	1 08	
Staceyville, do. m. c.	2 00	
Troy, J. H. Beck,	5 00	—52 77

MISSOURI.

St. Louis, 1st pres. ch.	70 35

KENTUCKY.

Louisville, E. Needham,	5 00

TENNESSEE.

Chattanooga, Pres. ch. 3,45; J. Cameron, 25;	28 45	
New Canton, L. H. R.	5 00	
Rockford, Pres. ch.	40 00	
Spring Place, do.	3 50	—76 95

TEXAS.

San Antonio, S. M. N.	5 00

CALIFORNIA.

San Francisco, 1st cong. ch. m. c.	111 81

MINNESOTA.

Hastings, 1st pres. ch.	7 50	
St. Anthony, 1st cong. ch. 8; m. c. 2,45;	10 45	
Stillwater, Germans,	2 00	—19 95

FOREIGN LANDS AND MISSIONARY STATIONS.

Bennington, Choc. m. Coll.	70 35	
Danville, C. E., Cong. ch. m. c.	6 00	
Eaton, Cong. ch. and so.	27 00	
Hazlewood, Min. H. D. C. 10; coll. 8,50; m. c. 3,41;	21 91	
Pajutazee, Rev. T. S. Williamson, a thankoff'g, 19,30; J. M. C. 5; A. W. W. 2; Mrs. A. 1,25;	27 55	
St. Stephens, N. B., Cong. ch. and so. m. c.	69 60	
Tuscarora, Coll. 3; Mrs. H. 1;	4 00	
	226 41	

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	$92 72
NEW HAMPSHIRE,	17 00
VERMONT,	63 31
MASSACHUSETTS,	53 48
RHODE ISLAND,	1 00
CONNECTICUT,	75 70
NEW YORK,	11 25
NEW JERSEY,	5 00
PENNSYLVANIA,	87 07
DELAWARE,	70 00
OHIO,	29 12
MICHIGAN,	41 91
INDIANA,	13 20
ILLINOIS,	20 16
WISCONSIN,	6 16
IOWA,	148 60
IN FOREIGN LANDS,	65 83
	$782 51

Donations received in January,	**30,570 18**
Legacies,	**6,910 70**
	$37,480 88
☞ **TOTAL from August 1st to January 31st,**	**$122,913 53**

THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN JANUARY.

MAINE.—Bath, Winter st. cong. so.	10 00
NEW HAMPSHIRE.—New Alstead, L. S. B. Smith,	2 00
VERMONT.—Ascutneyville, A. B. K.	10 00
MASSACHUSETTS.—Boston, A friend, 10; Easthampton, Mrs. Coleman, 2; South Deerfield, a friend, 11; Westford, Rev. E. R. H. and wife, 3; Whitinsville, Miss A. E Fletcher, 3; Woburn, a new year's offering, 20;	49 00
CONNECTICUT.—New Haven, A friend,	1 00
NEW YORK.—Binghamton, A. M. Hull, 10; Kiantone, M. E. C. 2; New Lebanon, S. Churchill, 6; North White Creek, A. Eldredge, 10; Whitehall, 1st pres. ch. s. s. 17;	45 00
PENNSYLVANIA.—Philadelphia, Clinton st. ch. a family,	5 00
OHIO.—Dayton, I. A. S. I. 5; Willoughby, L. Lloyd, 4;	9 00
	131 00
Previously received,	2,028 40
	2,159 40

DONATIONS IN CLOTHING, &c.

Chelsea, Ms. Furniture, &c. fr. J. O. Merrill,	2 94
Cleveland, Ohio, Pres. ch. for the bell for Baghchejuk,	20 00
Fairfield and Westport, Ct. for do.	28 00
Derby, Vt. A box fr. ladies, for Mr. Gleason, Seneca,	27 50
Newburyport, Ms. Turkish Aid So. wearing apparel and bedding, for Mrs. Goodell and Mrs. Schauffler, Constantinople,	89 00
Philadelphia, Pa. Ladies of Buttonwood st. ch. a sewing machine, for Cher. miss.	35 00

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